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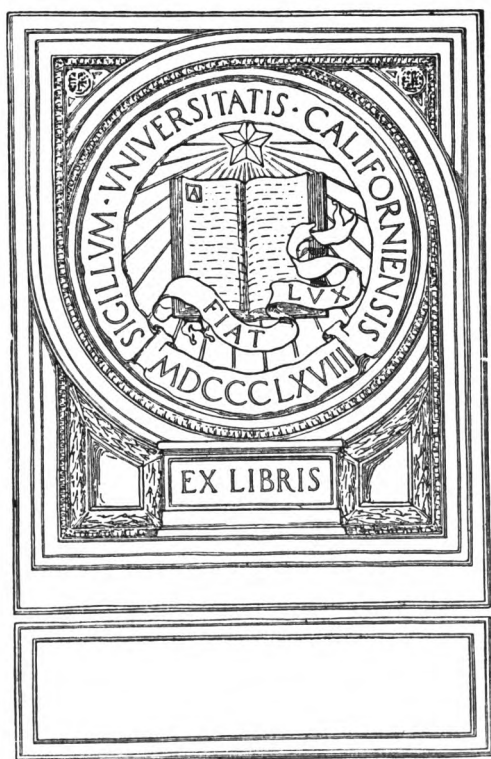
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GREEK GRAMMAR

FOR THE USE OF SCHOOLS,

FROM THE GERMAN OF

PHILIP BUTTMANN.

SECOND EDITION OF THE TRANSLATION.

Boston :

CUMMINGS, HILLIARD, AND COMPANY.

ANDOVER—FROM THE CODMAN PRESS,
Flagg & Gould..... Printers.

1826.

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DISTRICT OF MASSACHUSETTS, to wit :

District Clerk's Office.

Be it remembered, that on the first day of May, A. D. 1826, and in the fiftieth year of the Independence of the United States of America, Cummings, Hilliard & Company, of the said district, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, *to wit* :—" Greek Grammar, for the use of schools, from the German of Philip Buttmann. Second edition of the translation." In conformity to the Act of the Congress of the United States, entitled, " An Act for the encouragement of Learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned ;" and also to an Act entitled, " An Act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the proprietors of such copies during the times therein mentioned ; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JOHN W. DAVIS, } *Clerk of the District
of Massachusetts.*

EXTRACTS FROM THE PREFACE

to the first Edition of the Translation.

THE deficiency of the Greek Grammars in use in this country, has been generally felt and loudly complained of. Till a comparatively late period, use was made almost exclusively of the small Latin compend, usually called the Westminster Greek Grammar. The Gloucester Greek Grammar was chiefly translated from this, and imperfectly supplied its numerous deficiencies. Of late years Valpy's Greek Grammar has been extensively used, and with great advantage, being in many respects worthy of high commendation. That it is, however, but an insufficient guide to the student who seeks a thorough acquaintance with the language, will be generally admitted, and it is also not wholly free from the imperfections of the former scholastic compends.

Under these circumstances, the translator has been led, not less by his own reflection, than by the advice of judicious friends, to prepare a translation of the most approved of the Greek Grammars in use in Germany. It is well known that the Germans have paid a greater attention to philological pursuits than any other people of the present day, and that among themselves the study of the Greek has been carried much farther than that of the Latin. In consequence of the zeal with which every department of Greek literature has been pursued in that country,

that of grammar has been enriched with many very valuable elementary works. It will be sufficient to quote the names of **HERMANN, BUTTMANN, MATTHIAE, and THIERSCH.** Buttmann and Matthiae have particularly distinguished themselves as the authors of the Greek Grammars in most extensive use. Considered as an historical analysis of the language, the Grammar of Professor Thiersch may be thought to deserve the preference. It is, however, as its title indicates, a Grammar not so much of the classical language as it appears in the mass of the writers, as of that earlier form of it which is called the elder, the Homeric, or epic dialect.* While it needs but a slight inspection of this Grammar, to feel the necessity of studying Homer almost as a work of another language, this fact itself equally suggests the conclusion, that a Grammar, particularly founded on this more ancient form of the language, is not well adapted to be a guide to the classical writers at large. The larger Greek Grammar of Matthiae was translated into English by the late Mr Blomfield, and is thought to have made a great accession to the stores of grammatical criticism accessible to the English student. As a philosophical and practical grammarian, however, Professor Buttmann, of the University of Berlin, is allowed by his countrymen to hold the first rank. Three Greek Grammars, drawn up by him, are now before the public. They are his Greek Grammar for Schools, the larger Greek Grammar, and the Complete Greek Grammar. The latter work, as the title suggests, is intended to contain a complete grammatical index of the Greek language, in which all the facts furnished by the study of all the authors, should be referred to their systematic place, so far as they establish principles or exceptions to principles. The first volume of this work was published in

* Griechische Grammatik vorzüglich des Homerischen Dialects, 2d ed. 1818.

1819, and not till the larger Greek Grammar of the author had attained its *eighth* edition.

This larger Grammar is a work of more than 600, for the most part, finely printed pages, and is that by which its learned author attained, in the public estimation, the place he is now allowed to fill as a Greek philologist. That it is not adapted to the use of schools, might be anticipated even from its size, and is not less apparent from the minuteness of critical detail into which it runs. The author was in consequence led to prepare an abstract from it for the use of schools, which, under the name of the *School Grammar*, has gone through many editions in Germany, and is the work which is now presented to the American public in a translation.

Although the superiority of this work, not only for philosophical investigation but learned criticism, can scarcely fail to be apparent to all who are able to judge of it; the translator is not without fear that, at least at first, it may be found somewhat in advance of the state of philological studies in this country. Though professedly an abstract, for the use of schools, from a larger work, itself but an outline, filled up in a third still more complete, there is nevertheless reason to fear that some portions of this grammar may be thought beyond the requirements of some of the American schools. The great improvements, however, which have been made in elementary instruction in some of these institutions, and the consequent elevation of the standard of excellence in this department, authorize the hope that this farther contribution to the same end, will not be unacceptable to judicious teachers and diligent learners of the language. The translation of the valuable tables of Mr Thiersch, by Professor Patton of Middlebury College,* has already served to

* Now of Nassau Hall, Princeton, N. J.

awaken the public to the value of the German works in this department of learning, and it is hoped that the Grammar of Buttmann will raise them still higher in the estimation of scholars.

* * * * *

In making use of this grammar for the purpose of elementary instruction, much must be left to the discretion of the judicious teacher. While it probably contains nothing, of which use may not be made in reading the Greek authors usually studied in our schools and colleges, it is not designed of course to be committed to memory or studied at first without discrimination. It must be remembered that if the grammar be the first book put into the learner's hands, it should also be the last to leave them, and that it must therefore combine elementary principles with critical detail. A Greek *accidence*, which should embrace only that which it is absolutely necessary to commit to memory, in commencing the study of the language, would probably be found useful to beginners; and such a one it was the intention of the translator to compile from the grammar.* He has for the present omitted it, from the consideration, that it is in the power of the judicious teacher, to attain nearly the same object, by marking the portions of the grammar, which it is necessary to commit to memory.

The translator trusts that he shall be thought to have rendered a service not wholly insignificant to the study of classical literature. The increased attention, which has lately been paid to this department, leads him to hope his labour will not be unacceptable. The translation of Mr Thiersch's tables by Professor Patton, will be found a valuable contribution to the means of cultivating this study; and the English Greek Lexicon, which

*A work of this kind has since been compiled and given to the public by one of the editors of the present edition of this grammar.

is in preparation by Mr Pickering, will remove one of the obstacles to the pursuit of the Greek in our schools. It is the design of the translator to adapt for use in this country the text-book of Mr Jacobs, a work of singular merit and of extensive use abroad, and which, as it refers throughout to the Grammar of Buttmann, will be particularly useful to those who are well grounded therein.*

EDWARD EVERETT.

Cambridge, Aug. 1822.

* This work has since been published, and is now extensively used in this country.

PREFACE TO THE SECOND EDITION.

In preparing a new edition of the translation of Buttman's Greek Grammar, the sole object has been to follow the original with exactness. Nothing has been added, and nothing omitted, except an occasional remark relating to the German idiom and not true of the English. The division into sections, though not common in our school books, has yet been retained. The pages of the former edition are marked in the margin of the present, so that references already made to the Grammar will not lose their value. Our opinion of the general merits of the Grammar and its adaptation to the purposes of instruction need not here be expressed. In what manner we have acquitted ourselves of the task of preparing the new edition the public will judge.

GEORGE BANCROFT.
GEORGE H. BODE.

Northampton, May 1, 1826.

§ 1.

OF THE GREEK LANGUAGE AND ITS DIALECTS IN GENERAL.

1. **T**HE Greek, like all other languages, had various dialects, which however may be all reduced to two fundamental dialects, the Ionic and Doric, belonging to the two great divisions of the Grecian race, which bore these names respectively.

2. The *Dorian* tribe was most extensive, but its dialect was rough, and upon the whole less cultivated. A branch of this dialect was the *Æolic*, which early attained a considerable degree of improvement, particularly in the *Æolian* colonies of Asia Minor and in the neighbouring islands.

3. The *Ionian* tribe inhabited in earlier times for the most part what was afterwards called Attica; and sent out from this quarter its colonies to the coasts of Asia Minor. Inasmuch as these colonies attained a high degree of refinement, earlier than their mother country, or any other Grecian tribe, the appellations of *Ionians* and *Ionic* were appropriated to them and their dialect, while the original Ionians in Attica were called *Attics* and *Athenians*. The *Ionic* dialect, from the multiplication of vowels, is the softest. But the *Attic* soon surpassed the others in refinement, by avoiding, in the ease peculiar to itself, the Doric harshness, and the Ionic softness. Although the Attic race, geographically speaking, was the original, the Ionic dialect of the colonies in Asia Minor is considered as the mother of the Attic dialect, because it attained a high degree of cultivation at a period, when it had least departed from the common source of both, the old tongue of the Ionian race.

4. As mother, however, of all the dialects, we must assume an original *ancient Greek language*. But of this it is only by means of philosophical deduction that we can ascertain or rather conjecture the forms. Every dialect naturally retained more or less from this ancient language, and of consequence each preserved

in itself, from the same source, much that was gradually lost in kindred dialects. Hence may be explained the fact, that the grammarians speak of Doric, Æolic, and even Attic forms, in the old Ionian bard Homer. In general, it has been the practice to name that, which was customary or of frequent occurrence in a dialect, after that dialect, although it should likewise occasionally be found in some other. In this way we must explain the Doricisms, so called, in the Attic writers,* and the Atticisms traced in authors not in that dialect.†

5. To this same original language belong, for the most part, the *poetical forms* or *poetical licenses*, as they are called; for the oldest poets formed themselves a language, out of the manifold phraseology of their age. Many peculiarities of this phraseology became obsolete: but the later poets, having their predecessors for guides, were unwilling to lose this richness of language; and thus what was originally dialect, and ought to be classed as such, got to be, in the end, poetic peculiarity, or as it is commonly called, *poetic license*.

6. In every cultivated nation, some one of its prevailing dialects generally becomes the foundation of the common language of literature and of good society. This did not take place, at an early period, among the Greeks. Cultivation advanced far among them, while they were still divided into several states, separated from each other by position as well as political relations. The language of literature, therefore, as well poetry as prose, till near the time of Alexander, depended upon the dialect to which the writer had been educated, or which he preferred. Hence arose Ionic, Æolic, Doric, and Attic writers of poetry and prose; from each of which classes more or less is still extant.

7. Meantime Athens attained a political elevation so important, that it possessed for some time a sort of general government (*ἡγεμονία*) over Greece, and became, at the same period, the

* The Doric future in *σοῦμαι, ξοῦμαι*.

† Such as the Attic declension in *ως*; *ξύν* for *σύν* &c.

centre of literary improvement. Greeks from all the tribes went to Athens for their education, and the Attic works became the models in every department of literature. The consequence was, that when Greece soon after, under the Macedonian monarchy, assumed a political unity, the Attic dialect, having taken rank of the others, became the language of the court and of literature, in which the prose writers, of all the tribes and of whatever region; henceforth almost exclusively wrote. The centre of this later Greek literature formed itself in Alexandria in Egypt under the Ptolemies.

8. With the universality of the Attic dialect, as was to be expected, began its degeneracy. Writers introduced peculiarities of their provincial dialects; or, in place of anomalies peculiar to the Athenians or of phrases that seemed artificial, made use of the more regular or natural forms; or instead of a simple phrase, which had become more or less obsolete, introduced a more popular derivative form.* Against this however the grammarians, often pedantically and unreasonably, struggled; and, in their treatises, placed by the side of these offensive or inelegant modernisms, the true forms from the old Attic writers. And hence it became usual to understand by *Attic*, only that which was found in the ancient classics, and was in the strictest sense peculiar to them; and to give to the common language of literature, formed in the manner indicated, the name of *κοινή*, 'the vulgar,' or *ἑλληνική*, 'the Greek, i. e. the vulgar Greek.' Hence also the subsequent writers were called *οἱ κοῖνοι* or *οἱ Ἕλληνες*, in distinction from the genuine Attic writers. Their language, however, is not to be viewed as a separate dialect; for after all this *κοινή διάλεκτος* remained essentially *Attic*, and of course every common Greek grammar assumes the Attic dialect as its basis.

It follows from this, that not every thing which was called Attic is on that account peculiar to this dialect, even in the classic age. Moreover there were several Attic forms, which were not

* For instance *νήχασθαι* for *νεῖν*, *to sow*, and *ἀροτριᾶν* for *ἀροῦν*, *to plough*.

exclusively used even in Athens, but which were interchanged with other universally adopted forms, as *φιλοίη* with *φιλοί*, and *ξύν* with *σύν*; as there were also several Ionic forms not wholly unknown to the Attics, as the not contracted forms in the place of contracted ones.

9. To the universality however of the Attic dialect an exception was made in *poetry*. In this department the Attics remained the models only in one branch, the *dramatic*. As dramatic poetry from its nature, even in tragedy, is necessarily the language of actual life, the Attic stage admitted nothing but the Attic dialect, which was retained in the sequel on all the other Grecian theatres. In addition to this, the dramatic poets, particularly in the dialogue, especially in that part written in trimeters, with the exception of a freer use of the apostrophe and contraction, indulged themselves in but few of the poetical licenses, as they are called, and substitutions of other forms.

10. For the other sorts of poetry, particularly those which were composed in hexameters, viz. the epic, didactic, and elegiac, Homer, and the other elder Ionic bards, who continued to be read in the schools, remained the models. Among them the *old Ionic and Homeric* language was retained, with most of its peculiarities and ancient forms, and became, as had been the case with the Attic dialect in prose, the reigning dialect or universal language in this department of poetry in all ages. It is therefore best denominated the *Epic language*, as its origin was exclusively in the epic poetry.

11. The *Doric dialect*, however, even in later days, was not excluded from poetry. On the contrary it sustained itself in some of the subordinate branches of the art, particularly the pastoral and humorous. When, however, the language which prevails in the lyrical portions of the drama—that is, in the choruses and passionate speeches—is called Doric, it is to be remembered that the *Doricism* consists in little else than the predominance of the long *α* particularly in the place of *η*, which was a feature of the ancient language in general, and for its dignity continued in use in sublime poetry, while in common life it remained a peculiarity of the Dorians.

PART I.

ACCIDENCE AND ETYMOLOGY.

CHARACTER AND PRONUNCIATION.

§ 2.

The Greeks borrowed their characters principally from the Phenicians, as sufficiently appears from the oriental names of the letters in the Greek alphabet. They are the following ;

<i>A</i>	<i>α</i>	<i>a</i>	<i>Ἄλφα</i>	Alpha
<i>B</i>	<i>β β</i>	<i>b</i>	<i>Βῆτα</i>	Beta
<i>Γ</i>	<i>γ γ</i>	<i>g</i>	<i>Γάμμα</i>	Gamma
<i>Δ</i>	<i>δ</i>	<i>d</i>	<i>Δέλτα</i>	Delta
<i>E</i>	<i>ε</i>	<i>ě</i>	<i>Ε ψιλόν</i>	Epsilon
<i>Z</i>	<i>ζ</i>	<i>z</i>	<i>Ζῆτα</i>	Zeta
<i>H</i>	<i>η</i>	<i>ē</i>	<i>Ητα</i>	Eta
<i>Θ</i>	<i>θ θ</i>	<i>th</i>	<i>Θῆτα</i>	Theta
<i>I</i>	<i>ι</i>	<i>i</i>	<i>Ιῶτα</i>	Iota
<i>K</i>	<i>κ</i>	<i>k</i>	<i>Κάππα</i>	Kappa
<i>Λ</i>	<i>λ</i>	<i>l</i>	<i>Λάμβδα</i>	Lambda
<i>M</i>	<i>μ</i>	<i>m</i>	<i>Μῦ</i>	Mu
<i>N</i>	<i>ν</i>	<i>n</i>	<i>Νῦ</i>	Nu
<i>Ξ</i>	<i>ξ</i>	<i>x</i>	<i>Ξι</i>	Xi
<i>O</i>	<i>ο</i>	<i>ō</i>	<i>Ο μικρόν</i>	Omicron
<i>Π</i>	<i>π π</i>	<i>p</i>	<i>Πι</i>	Pi
<i>P</i>	<i>ρ</i>	<i>r</i>	<i>Ρῶ</i>	Rho
<i>Σ</i>	<i>σ σ</i>	<i>s</i>	<i>Σίγμα</i>	Sigma
<i>T</i>	<i>τ τ</i>	<i>t</i>	<i>Ταῦ</i>	Tau
<i>Υ</i>	<i>υ</i>	<i>u</i>	<i>Υ ψιλόν</i>	Upsilon
<i>Φ</i>	<i>φ</i>	<i>ph</i>	<i>Ψι</i>	Phi
<i>X</i>	<i>χ</i>	<i>ch</i>	<i>Χι</i>	Chi
<i>Ψ</i>	<i>ψ</i>	<i>ps</i>	<i>Ψι</i>	Psi
<i>Ω</i>	<i>ω</i>	<i>ō</i>	<i>Ω μέγα</i>	Omega

1. The twofold mode of writing some letters is indifferently used, with the exception of σ and ς : σ is only used at the beginning and in the middle of a word, and ς only at the end.* The latter is not to be confounded with ς .

2. Of the abovementioned letters, a large number of *abbreviations* and *characters* have been formed, several of which are less compendious than the common letters themselves, for which they were designed as substitutes. Their use has accordingly been much limited in modern times, and little difficulty will be found in reading recent editions of Greek authors, if the following characters are understood.

σ stands for ou	ς stands for ov
$\sigma\theta$ for $\sigma\theta$	κ for $\kappa\alpha$
$\sigma\varsigma$ for os	χ for $\sigma\chi$

Several of the characters, so called, are mere contractions of the common letters, as $\lambda\lambda$ for $\lambda\lambda$, &c.

3. The Greeks made use of the letters of their alphabet as numerical signs. To fill out the numbers the stigma ς was introduced after ϵ , the ζ after π , and the $\var�$ after ω .* All the numerals moreover have the accent, as α' 1, β' 2, ς' 6, ι' 10, κ' 11, π' 20, ρ' 26, σ' 100, τ' 200, $\phi\lambda\beta'$ 232, &c. The thousands begin with α , but with a mark underneath, α , β , &c. $\beta\phi\lambda\beta'$ 2232.

§ 3.

1. It is impossible to ascertain the ancient pronunciation. Among the modes in which Greek is pronounced in modern times, two principally may be distinguished, the Erasmian and the Reuchlinian. The pronunciation adopted in England and partly in America, resembles the Erasmian most nearly in the consonants, but differs from both in the vowels.†

* Also by some modern writers at the end of a *syllable*, a distinction however which leads to great difficulty, if extended beyond the most familiar compositions, as those with the enclitics and with $\pi\rho\acute{o}\varsigma$, $\epsilon\acute{\iota}\varsigma$, $\epsilon\acute{\varsigma}$ and perhaps $\delta\upsilon\varsigma$.

† ς is called *sti* or *stigma*, ζ *koppa*, and $\var�$ *sanpi*.

‡ We make use in this grammar of the Erasmian, because it incontestably approaches nearest the ancient. This appears from the manner in which Greek names are written by the Latins (as in the names of the letters above in the alphabet,) and Latin names by the Greeks. There are

2. *Γ* before another *γ* and also before *κ*, *χ*, *ξ*, sounds like *ng*; e. g. *ἐγγύς*, eng-gus, like *ng* in *angler*; or in the Latin word *angustus*; *συγκρίσις*, syngcrisis; *Ἀγχίσις*, Anchises; *Σφίγξ*, Sphinx.

Z does not correspond to the English *z*, but has the sound of *ds*.

K in Greek words written in Latin, even before *e* and *i*, is represented by *c*; as is also the Latin *c* represented in Greek by *κ*; as *Κίμων* Cimon; Cicero *Κικέρων*, the Romans having always pronounced their *c* like *k* before a vowel.

§ 4. DIVISION OF THE LETTERS.

1. The Letters are divided into *Consonants* and *Vowels*.

2. Among the consonants are first to be distinguished the three *compound* letters, *ζ*, *ξ*, *ψ*, each of which in reality consists of two letters, represented however by a simple sound; *ζ* of *δς*, *ξ* of *κς*, and *ψ* of *πς*.

3. The *simple* letters are divided, a) according to the organs with which they are pronounced, viz.

β, *π*, *φ*, *μ*, are labials.

δ, *τ*, *θ*, *ν*, *λ*, *ρ*, *σ*, linguals.

γ, *κ*, *χ*, palatics.

b) The letters, according to their qualities, are either

SEMIVOWELS,* which are the following, *λ*, *μ*, *ν*, *ρ*, called also *liquids*, and the simple *sibilant* *σ*; or

many internal arguments against the Reuchlinian. According to this pronunciation *η* is pronounced like *ι*, *αι* like *a* long, and *ει*, *οι*, *υ* and *υι* are all pronounced like *ι*, and *υ* when it is second in a diphthong, with the exception of *ου*, is pronounced like *f*, as *αὐτός* *aflos*, *Ζεύς* *sefe*. This pronunciation grounds itself on the modern Greek pronunciation, though it can be proved that the latter has in the lapse of time departed from the ancient. It is called, from the multiplication of the *iota* sounds, *iotalacismus*, or from the sound of *η* [i on the continent of Europe] *ī* *itacism*; the Erasmian, *etacismus*.

* So called by the ancients, as forming by their humming or sibilant sound a transition to the articulate sound of the vowels.

MUTES, which are

aspirates φ, χ, θ,

medials β, γ, δ,

soft π, κ, τ.

From this it appears, that each organ possesses the three mutes, and that the nine letters, arranged thus,

φ, χ, θ,

β, γ, δ,

π, κ, τ,

correspond to each other, both in the horizontal and perpendicular directions.

4. No genuine Greek form terminates in any consonant, except σ, ς, ρ; for those which end in ξ and ψ are to be considered as terminating in κς and πς. 'Εκ and οὐκ form the only exception, and these never occur at the end of a clause.

§ 5. DIPHTHONGS.

1. The ancient pronunciation of the diphthongs is the least known. The manner in which they were pronounced by the Romans will appear from the following examples.

αι	Φαῖδρος	Phædrus	Phādrus on the continent of Europe.
ει	Νεῖλος	Nilus	Nēlus
—	Λυκεῖον	Lyceum	Lycaum
οι	Βοιωτία	Bœotia	Bāotia
υι	Εἰλεθυῖα	Ilithyia	
αυ	Γλαῦκος	Glaucus	
ευ	Εὐρος	Eurus*	
ηυ	ἠὺξον		
ου	Μοῦσα	Musa.	

It is to be observed, that the Latin usage is not uniform, particularly in the case of ει. This appears from the different modes of writing Ἰφιγένεια Iphigenia, Μήδεια Medea, Ἡράκλειτος Hera-

* It is a modern error to write the αυ and ευ before a vowel in Latin with a v. It would be more correct to write *Agauē*, *Euan*, from *Ἀγανή*, *Εὐάν*.

chius, Πολύκλειτος *Polycletus*, as also from the examples above given of *Nilus* and *Lyceum*. A few Greek diphthongal forms in *αια*, *οια* remain unchanged when written in Latin, except that the *ι* probably passed into the *j* according to Latin usage, as *Μαῖα*, *Ἀχαῖα*, *Τροῖα*, *Maja*, *Achaja*, *Troja*.

2. From the above mentioned diphthongs are to be distinguished those which are called improper diphthongs, which are formed by *iota subscript* placed under the following vowels,

α, η, φ.

The sound of these vowels is not affected by the *iota subscript*, which serves only to indicate the derivation of the word. Anciently perhaps it was heard in the pronunciation. The ancients moreover wrote the *iota* in the line, and in capital letters this is still practised, as *ΘΗ ΣΟΦΙΑΙ*, τῇ σοφίᾳ, τῷ Ἀιδοῦ or ᾗδοῦ.

§ 6. BREATHINGS.

1. Every word beginning with a vowel has over that vowel one or the other of the two following breathings, viz.

(') The spiritus lenis or soft breathing.

(¨) The spiritus asper or aspirate.

The aspirate is our modern *h*; the *soft* breathing stands where in modern languages we simply begin with a vowel,* as

ἐγὼ *ego*, Ἀπόλλων *Apollon*, ὤμος *omos*, ἱστορία *historia*, Ὅμηρος *Homeros*, ὕδωρ *hudor*.

The two sorts of words, for all purposes of grammar and prosody, are alike considered as beginning with a vowel.

2. In the case of a diphthong in the beginning of a word, the breathing is placed over the *second* vowel of the diphthong, as *Εὐρεπίδης*, *οἶος*. This, however, is not the case with the improper diphthongs, as *Ἀιδοῦς*, *ᾗδοῦς*.

* As the aspirate is represented in modern languages by *h*, so the soft breathing is the oriental *Alif*, and it has an actual force. Every vowel uttered without a consonant, and of course every one which is pronounced separately from the preceding letters, must be pronounced with an audible, though gentle impulse or breathing. The ancients were led to denote it the rather, as they wrote without a division of words.

3. The aspirate is always attached to ρ when it begins a word, and two ρ in the middle of a word are thus written, $\rho\rho$. This had its foundation in the mode of pronouncing, for it was retained by the Latins, as $\rho\eta\tau\omega\rho$, $\Pi\rho\rho\phi\omicron\varsigma$, rhetor, Pyrrhus.

The Æolians in several words made use of the soft breathing instead of the aspirate; which was also sometimes done in the old Ionic. We accordingly find in Homer $\tilde{\upsilon}\mu\mu\iota\nu$ for $\tilde{\upsilon}\mu\acute{\iota}\nu$, $\eta\acute{\epsilon}\lambda\iota\omicron\varsigma$ for $\eta\tilde{\lambda}\iota\omicron\varsigma$, &c. The Æolians moreover had in many words a peculiar aspiration of their own, denoted by a particular letter Ͱ , which from its form was called *digamma* or double gamma, and was pronounced like v or f . It is probable that this sound was originally found in the Greek language.

§ 7. PROSODY.

1. Prosody, as now understood, includes only the subject of quantity, that is, the length or shortness of the syllables*.

2. Every word and every form had for each syllable (with a few exceptions) a fixed quantity, which followed the pronunciation of common life, and which must therefore be learned, in order to pronounce correctly.

3. Quantity is denoted by two marks, ($\acute{\cdot}$) for short, and ($\bar{\cdot}$) for long, thus

$\acute{\alpha}$ short α , $\bar{\alpha}$ long α , $\tilde{\alpha}$ uncertain or doubtful.

4. Every syllable which cannot be proved to be long is to be considered short.

5. A syllable is long; first by nature, secondly by position.

6. I. A syllable is said to be long by nature, when its vowel is long, as in Latin *amāre* and *docēre*. In Greek, this is partly ascertained in the character itself, as η and ω are always long, ϵ and \omicron always short. The three others

α , ι , υ ,

* The elder Greek grammarians included under the head of *προσωδία* not only the quantity, but the accents, and breathings. The subject of quantity is here treated not in reference to poetry, but to pronunciation in general.

are, in Greek, as in Latin all the vowels, both long and short, and for this reason are called doubtful (*ancipites*.)*

7. Among the sounds naturally long are also to be reckoned those, in which two vowels are united into one sound.

a) All *diphthongs* are accordingly long without exception, as the penult of *βασιλείου* and *ἐπιδω*.

b) All *contractions* for the same reasons are long; and therefore the doubtful vowels when they serve as contractions. Thus *α* in *ἄκων* for *ἀέκων*, *ι* in *ἰρός* for *ιερός*, and *υ* in the acc. pl. *βότρυς* for *βότρυας*. This does not extend however to such contractions as are to be regarded in the light of elisions; thus the penult of *ἀπάγω* for *ἀπὸ-ἄγω* is short.

8. All the other cases, in which *α*, *ι*, and *υ* are long, are ascertained by usage alone, and can accordingly be learned, for the most part, only by observing the use of them in the poets. As far as the *radical syllables* are concerned, this must be acquired by every person by his own observation, with the exception of a few rules, which will presently be given. The quantity of the syllables used in the formation and inflection of the words, and the cases in which the radical syllable changes its quantity in the inflection and formation of words, are taught in their proper places in the Greek grammar.

It is moreover to be considered, that in general those cases only are noticed where in the inflection or formation of words *α*, *ι*, and *υ* are long, and syllables of which nothing is said, or where the reverse does not result from the general rule, are considered as short; as the penult of *πράγματος*, *ἐτυψάμην*; and in the formation of words, as *ξύλινος*, *δικαιοσύνη*.

9. II. A syllable, even if its vowel be short, is long by *position*; that is, when it is followed by two or more consonants or a

* We are not to suppose from this, that there is in the nature of the vowels *α*, *ι*, *υ*, in every case something doubtful and wavering between long and short. All the single vowels are in certain words positively long, in certain others positively short. But only in the *ε* and *ο* sounds did the Greek alphabet contain for each case a separate sign or letter. In the other three we learn their quantity in each separate case, from the usage of the poets, as we learn it in Latin in the case of all the vowels.

double consonant; e. g. the penultimate of λέγεσθαι, μέγιστος, καθέλω, βέλεμον, ἄπορός, κατέξω, νομίζω.

10. A mute before a liquid, however, is in general not considered in position; accordingly the penult is short in ἄτεκνος, διδραχμος, γενέθλη, δύσποτος, &c. Nevertheless, the poets use these syllables as long, and hence it is often said that mutes before the liquids make the syllable doubtful.*

11. A true exception to the rule of mutes and liquids is formed by the medials β, γ, δ, when they precede λ, μ, ν, in which case they render vowels long by position. Thus in the following words the penult is long, πέπλεγμαι, τετράβιβλος, εὐδομος; but in the following it is short, χαράδρα, Μελέαγρος, μολοβρός.

5. The following are the most important cases, where the doubtful vowels are long in the penult, and which it is of great moment to learn correctly.

ὁ φλύαρος	tattle	κόβαλος	knave
ἀνιάρως	sorrowful	ἄκρατος	pure
τιάρια	turban	σίναπι	mustard
ὁπαδός	companion	ἡ σιαγών	jaw
αὐθάδης	proud		

with words derived from ἄγω and ἄγνυμι and ending in ἄγός, as λοχαγός captain, ναυαγός a shipwrecked person.

ἡ κάμινος	stove	ὁ στρόβιλος	fruit of the pine
ὁ χαλινός	rein	πέδιλον	sandal
σέλινον	parsley	ἡ χελιδών	swallow
κύμινον	cumin	ἐριθός	labourer
κυκλάμινον	cyclamen	ἀκριβής	exact
ἄξινη	ax	ἀκόνιτον	aconite, a poison
πυτίνη	flask	τὸ τάριχος	pickled fish
ὁ κίνδυνος	danger	ἡ πάπυρος	papyrus, a reed
ὁ βόθυνος	ditch	λάφυρον	spoil
ἐνθύνη	account	πίτυρον	bran
πρεσβυτής	an old man	ἄγκυρα	anchor
τὸ κέλυφος	shell or pod	γέφυρα	bridge
ὁ ὄμιλος	crowd	ὄλυρα	a sort of grain.

* Great care must be taken in these cases to ascertain whether the vowel be not long by nature, for then it must remain long; as πένταθλος, which comes from πένθλος, which is contracted from αἰθλος, and has its α long.

So too *ἰσχυρός* *strong* (from *ἰσχύω* *I am able*.) On the other hand *ἔχυρος* and *ὄχυρος* *firm* (from *ἔχω* *I hold*) have a short *υ*, like other adjectives in *υρός*.

It is safer to pronounce the following with the penult long, though they sometimes are found short :

μυρίκη	<i>tamarisk</i>	κορύνη	<i>club</i>
πλήμμουρα	<i>flood</i>	τορύνη	<i>trowel</i> .

The following proper names are long in the penult : *Στύμφαλος*, *Φαρσάλος*, *Ποταπός*, *Ἄρατος*, *Δημάρατος*, *Αἰάτης*, *Μιθριδάτης*, *Εὐφράτης*, *Νιφάτης*, *Θεανώ*, *Ἰάσων*, *Ἀμασις*, *Σάραπις* (*Serapis*.)

Εὐριπός, *Ἐπιπύς*, *Σέρριφος*, *Γράνικος*, *Καΐκος*, *Μέλιτος*, *Ὀσούρις*, *Βούσιρις*, *Ἀγχίσις*, *Αἰγίνα*, *Καμάρινα*, *Ἀφροδίτη*, *Ἀμφιτρίτη*.

Διόνυσος, *Ἀμφουσσός*, *Καμβύσης*, *Ἀρχύτας*, *Κωνυτός*, *Βηρυτός*, *Ἀβυδός*, *Βιθυνός*, *Πάχυνον*, *Κέρκυρα* (*Corcyra*.)

6. The first syllable of the following words is long :

ψιλός	<i>bare</i>	μικρός	<i>small</i>
ὁ χιλός	<i>fodder</i>	τιμή	<i>honour</i>
ὁ λιμός	<i>hunger</i>	νίκη	<i>victory</i>
ἡ ρινός	<i>skin</i>	κλίνη	<i>couch</i>
λιτός	<i>simple</i>	δίνη	<i>vortex</i>
ὁ θυμός	<i>mind</i>	ὁ χυλός	<i>chyle</i>
ὁ ρυμός	<i>pole of carriage</i>	ὁ τυρός	<i>cheese</i>
ὁ χυμός	<i>juice</i>	ὁ πυρός	<i>wheat*</i>
ὁ χρυσός	<i>gold</i>	φυλή	<i>tribe</i>
ξυνός	<i>common</i>	ύλη	<i>wood or matter</i>
κυφός	<i>bent</i>	λύπη	<i>grief</i> .
ψυχή	<i>soul</i>		

Of the verbs which terminate in a simple *ω* attached to the radical syllable it is to be observed in general, that the *α* is short, as in *ἄγω*, *γράφω*. The *ι* and *υ* are long, as in *τρέιβω*, *σύρω*, *ψύχω*, excepting *γλύφω* *I engrave*, which has the *υ* short.

The case of *άνω*, *ίνω*, and *ύνω* will be separately treated below.

Of the contracted verbs, the following, whose *first* syllable is long, require particular notice :

κινέω	<i>I move</i>	διφάω	<i>I dip</i>
ρίγέω	<i>I shudder</i>	συλάω	<i>I plunder</i>
σιγάω	<i>I am silent</i>	φυσάω	<i>I blow.†</i>

* On the contrary *πῦρος*, the genitive of *τὸ πῦρ*, *fire*.

† The learner should be taught to apply these quantities to ascertain the pronunciation of derivatives like *ἄτιμος*, *ἄψυχος*, *ἐτριβον*, *διατρέιβω*, *ἐμβριθής*, *ἄσυλον*, &c. also of the proper names, as *Hermotimus*, *Demonicus*, *Euphyle*, &c.

7. Some words are deserving of notice, which, being derived from verbs, instead of the long vowel of the present, take the short vowel of the second aorist. Thus some substantives in *η*, as *τρίβῃ*, *διατρίβῃ*, *ἀναψύχῃ*, *παραψύχῃ*. But *ψυχή* is long.

And some adjectives in *ης* gen. *εὐς*. Thus *εὐκρινής*, *ατρίβης*, *παλιντρίβης*.

8. The rule, that one vowel is short before another, which wants certainty in Latin, is still less certain in Greek; although a long vowel occurs seldomer before another vowel, than before a consonant. The nouns in *ιος*, *ιον*, *ια*, have the *ι* always short, with these exceptions, where it is commonly long, viz. *καλιὰ* nest, *κονία* dust, *ἀνία* sorrow.

The termination of the present tense in *ύω* and *ίω* must be learned from observation. It is very often long.

The penult of the following words deserves notice, as being long:

ὁ λαός	people	ἡ ἐλαία	the olive
καίω for καίω	I burn	κλαίω for κλαίω	I weep
ὁ ναός	temple	Ἐννοί	Bellona.

Those also in *άων* and *ίων*, which take *ο* in the genitive, such as the comparatives like *βελτίων*, and proper names, have their penultimate long; as *Μαχάων*, *Ἀμνθάων*, *Ἀμφίων*, *Ἱπερίων*,* gen. *ονος*. On the other hand the penult is short in *Λευκαλίων*, *Φορμίων*, gen. *ωνος*. Proper names in *ας*, compounded from *λαός*, are of course long, in the penult, as *Νικόλαος*. *Ἀμφιάραος* is long, but *Οἰνόμαος* is short.

9. The accents are of great use in deciding the quantity of many words.

§ 8. ACCENTS.

1. Besides the *quantity* of the syllables, the Greek language recognized a *tone* (*τόνος*) or what we call the *accents*; of which, however, it is difficult, according to our ideas, to make any use in pronunciation. Inasmuch as the *accent* is found as often on a short syllable as a long one, we cannot express it as we usually express accent, without injuring the quantity, as in *τῆσθιμι* and *Σωκράτης*.†

* In English we still pronounce *Amphi'ion*, but use has established *Hype'riion*; see Walker's key, † 29.

† The modern Greeks, however, even in reading the poets, pronounce according to the accents, and their own versification is wholly founded upon them.

So long therefore as it is out of our power to indicate both the *quantity* and the *accent* in our pronunciation, it is safer to follow the quantity in reading the Greek.

2. Notwithstanding this, an acquaintance with the accents is essential to a *thorough* knowledge of Greek; nor are they without advantage even for common use. They often indicate, by their position, the quantity of a syllable; many words and forms of different signification, but otherwise written alike, are distinguished by the accents; and even in cases where they are not thus of immediate use, they serve to fix the laws of their position, by which we are to be guided in the cases where they are of use. The following are the chief rules relative to the accents.

§ 9.

1. Every Greek word, generally speaking, has the accent on one of its vowels, and this is properly the *acute*, ὀξεῖα (*προσπερία accent* being understood,) that is, the *sharp accent*, which is written thus '.

2. Of every syllable, which has not this accent, it was held by the ancients, that it received the *heavy* or *grave* accent; that is that, in which the voice descended, βαρεῖα or *gravis*. The mark of this is ` , which, however, is not in common writing affixed to the syllables to which it belongs.

3. A long vowel, moreover, may receive the *circumflex*, called in Greek περισπωμένη, that is *wound about*, and written thus ~. Such a syllable is to be considered as composed of two short vowels drawn together, of which one has the acute and the other the grave accent; thus ὀό, whence ὤ. When, however, two short vowels marked thus ὀό pass into one, it is written ὠ.

§ 10.

1. The accent, acute, grave, or circumflex, can only be placed on one of the three last syllables of the word; the circumflex only on one of the two last.*

* ᾠ, ῶ, and the like will appear, under the head of *enclitics*, to be only apparent exceptions to this rule.

2. The character of the last syllable, in respect to the accent, gives a name to the whole word. According as this syllable has, 1st the acute, 2d the circumflex, or 3d the grave, the word is called

Oxytone, as	θεός, ὅς, τετυφώς
Perispomenon, as	φιλῶ, νοῦς
Barytone, as	τύπτω, πρᾶγμα, πράγματα.

Thus barytone verbs are distinguished from the contracts, which are perispomena or circumflexed.

3. Again all barytones, which are dissyllables or polysyllables, according as they have the acute, 1st upon the penult, 2d the antepenult, or 3d the circumflex on the penult, are called

Paroxytona, as	τύπτω, τετυμμένος
Proparoxytona, as	τυπτόμενος, ἄνθρωπος
Properispomena, as	πρᾶγμα, φιλοῦσα.

4. Barytones of one syllable, or words wholly without accent, are the following, all beginning with a vowel:

οὐ (οὐκ, οὐχ) *not*, ὡς *as*, εἰ *if*, ἐν *in*, εἰς, ἐς *to*, ἔξ, (ἐκ) *out*.

And these nominatives of the prepositive article,

ὁ, ἡ, οἱ, αἱ.

When it is said that these words are without accent, it is meant that they take none, in their connexion with other words. But when at the end of a sentence, or after a word dependent on them in the construction, they are sometimes written with the acute; πῶς γὰρ οὐ;—θεός ὡς—κακῶν ἔξ.

§ 11.

When an oxytone precedes in connexion other words, the acute accent is considered as softened into the grave, and the ' is changed into the ` , which, except in this case, is never written. But at the end of a sentence, or before a period, or colon, the mark of the acute accent is retained, thus

* Οργή δὲ πολλὰ δρᾶν ἀναγκάζει κακά.*

The interrogative τίς, τί, is the only exception to this rule, as will appear in its place.

* Care must therefore be had not to regard words ending in ` as *barytones*: on the contrary, they are all *oxytones* with the acute accent quiescent, on account of the connexion with other words.

§ 12. PLACE OF THE ACCENT.

On what syllable each word receives the accent, is best to be learned from observation and the lexicon. The following rules, however, particularly in reference to the choice between the two kinds of accent, may be applied with advantage.

1. The circumflex requires a vowel long in itself, and not merely made long by position. Thus *κῆδος*, *φῶς*, *τεῖχος*, *οὔτος*, *σμήγμα*. Also *τιμᾶτε*, *ἡμῖν*, *πῦρ*, for in these words the doubtful *α*, *ι*, *υ*, are long. A short vowel can accordingly receive no accent but the acute, as *ἕτερος*, *μένος*, *ἵνα*, *πρός*, *πολύ*, *πλέγμα*.

This furnishes an instance of the use of the accents in determining the quantity of the doubtful vowels; for since a circumflex cannot stand over a vowel which is merely long by position, the *α* in *πρᾶγμα* and *μᾶλλον* is recognized as long in itself.

2. The acute accent may also stand on a long vowel, as *κενότερος*, *δεύτερος*, *φεύγω*, *τιμή*, *βασιλεύς*, *φῶρ*.

3. The cases in which the *last* syllable, being naturally long, receives the circumflex, can only be learned from the lexicon and some rules which are to follow in other parts of the grammar, especially the rules of contraction and declination.

4. If the penult, when long by nature, is accented, it must always be with the circumflex, whenever the last syllable is short, or long by position only, as *ῥῆμα*, *οἶνος*, *ψῦχος*, *βῶλαξ* (G. *ἄκος*.)

This accent shows the learner that the *α* in *μα* and *αξ* of these words is short, and the *υ* in *ψῦχος* long.

This rule, however, does not apply to the cases where an enclitic forms a part of the word. We accordingly write *εἶτε*, *οὔτε*, *ὥσπερ*, *ἦτις*, *τούςδε*, &c.

The only real exceptions are words formed of *εἰ* and *ναί* by protracting them, as *εἶθε* *would that*, and *ναίχι* *yes certainly*.*

5. If the last syllable is long by nature, a circumflex cannot stand on the penult; for instance *ῥήτωρ*, *οἶνη*, *ψύχω*, *θώραξ* (G. *ἄκος*.)

* *Ναίχι*, which is found in some works otherwise correct, is erroneous.

6. On the antepenult no accent but the acute can stand. If the last syllable is long, whether by nature or by position, the antepenult can receive no accent whatever; accordingly we write *Σωκράτης, συλλέγω, ἐριβῶλαξ*.

7. The terminations *αι* and *οι*, however, though long in themselves, are regarded as short in reference to the preceding rules. Accordingly we find *τύπτομαι, ἄνθρωποι* &c. *προσῆται* (plural of *προφήτης*) and *πῶλοι*, &c.

Exceptions to this principle are, (1) The third person of the optative in *οι* and *αι*, as *γεύοι, ποιήσαι*; (2) The aiverb *οἶκοι* at home, although *οἶκοι* houses follows the rule; (3) The words compounded of enclitics, as *οἶμοι* woe is me.

The *ω* in the terminations of the Attic declension, though long, also admits an accent on the antepenult, as *πόλεως*, and *ἀνώγειων*; also the Ionic genitive in *εω*.

From the preceding rules, the use of the accents in ascertaining the quantity of many words is apparent, e. g.

1. The circumflex shows the syllable on which it stands to be long.

2. By rule 4, the acute in such words as *καρκίνος, βᾶθρον*, shows that the penult is short.

3. The accent of such words as *πεῖρα, ἄρουρα* shows by 4 and 6 that the last syllable of these words is short.

4. The acute on the penult of *χώρα, Ἀθήνα* &c. shows by 4, 5, that the last syllable of these words is long.

Even in words and forms, from whose own accent no immediate inference as to their quantity can be drawn, the comparison with other words will furnish us often with a direction. Thus we shall infer that *ἄσιτος* has its penult long and *θεόμιλος* short, because *σίτος* has the circumflex and *φίλος* the acute. So of *ἄδικος* from *δίκη, δίκαι*. But the circumflex on monosyllables will afford no inference with respect to the lengthened forms, because monosyllable nominatives of the third declension are always long; as *πῦρ, μῦς, πύρος, μύς*.

§ 13. CHANGE OF THE ACCENT BY INFLECTION.

When a word undergoes a change by declension, conjugation, or in any other way, the accent is variously affected.

1. The accent is necessarily affected by such a change, when the word is so altered by this change, that the accent cannot remain as it was, without a violation of the above rules. E. g.

The circumflex must pass into the acute, as *οἶνος, οἶνου* (§ 12. 5.) *ῥῆμα, ῥήματος* (§ 10. 1.)

The acute must pass into the circumflex, as *φεύγω*, imperative *φεῦγε* (§ 12. 4.)

Or the acute must pass from the antepenult to the penult, as *ἄνθρωπος ἄνθρώπου, ἄρουρά ἁρούρας* (§ 12. 5, 6.)

2. But even when the accent might have remained as it was, without violating the rules, though not *altered* indeed in this case, yet it is often made to change its place. E. g.

It is *thrown back*, either when any addition is made to the beginning of the word, as *τύπτω—ἔτυπτε, ὁδός—σύνοδος, παιδευτός—ἀπαιδευτός*,—or when the cause is removed, which in the radical form fixed it to the penult, as *παιδεύω, παιδευε*.

It is *thrown forward*, principally when the word receives one of the terminations which are marked with an accent, either always, as *τέτυφα—τετυφώς*, or in certain cases, as *θήρ, θηρός*.

§ 14. ENCLITICS.

1. There are a number of words, which, considered in themselves, have an accent like others, but which—some always, some commonly, and some often—connect themselves so closely by sense and pronunciation to the preceding word, as to throw their accent upon it. This is called *ἔγκλισις* or *inclinatio toni*, and the words subject to this inclination are called *enclitics*.*

2. The following are enclitics.

a) The indefinite pronoun *τις, τι*, in all the cases, with the forms *τοῦ* and *τῷ* belonging to it.

b) The following oblique cases of the personal pronouns, *μοῦ μοί, μέ, σοῦ, σοί, σέ, οὗ, οἱ, ἔ, μιν, νίν*, and some of those which begin with *σφ*.

c) The present indicative of *εἰμί* and *φημί*, with the exception of the monosyllabic second person singular.

* In opposition to this name, every accented word, and of course an enclitic itself, when not thus deprived of its accent, is called *orthotone, ὀρθοτονούμενον*.

d) The adverbs *πῶς, πῇ, ποί, πού, ποθί, ποθέν, ποτέ*, which are distinguished only by their enclitic accent, from the corresponding interrogatives *πῶς, πότε, &c.*

e) The particles *παί, τέ, τοί, θήν, γέ, κέ* or *κέν, νύ* or *νύν,** *πέρ, ῥά*, with the inseparable particle *δε*.

3. If the preceding word be a *proparoxytone*, as *ἄνθρωπος*, or a *properispomenon*, as *σῶμα*, the accent of the enclitic is thrown upon the last syllable of such preceding word, but always as an acute, whatever be the accent of the enclitic in itself considered. Thus *ἄνθρωπός ἐστι, σῶμά μου*.

If the preceding word has no accent, as *εἰ*, it takes that of the enclitic, as *εἴ τις*.

4. If the preceding word has already an accent on the last syllable, or an acute on the penult, this accent serves for the enclitic. Moreover in this case the acute accent on the last syllable, instead of being written like the grave, as it would otherwise be according to § 11, is written as the acute, as *ἀνὴρ τις καὶ σοὶ φιλῶ σε· γυναικῶν τινῶν ἄνδρα τε· λέγεις τι*.

5. If, however, the enclitic be a *dissyllable*, the accent of the preceding *paroxytone* will not thus suffice for it, and it retains its own accent, as *λόγος ποτέ, ἐναντίος σφίσι*, which is also done when the preceding word undergoes an *apostrophe*, as *πολλοὶ δ' εἰσὶν*.

6. If one enclitic follows another, in general, the first, while it throws its own accent on the preceding word, takes on itself the accent of the second, and the second of the third, and so on; so that the last enclitic alone remains without accent, as *εἴ τις τινὰ φησὶ μοι παρῆναι*.

7. The enclitics remain *orthotone*, only when some peculiar emphasis lies on them; and as this can never be the case with many of these particles, they are never found but as enclitics.

As many of these enclitics are so closely united with the preceding word as to constitute but one, and to have, as such, an ascertained sense, it is usual to write them as one, as *ὥστε, οὕτε, οἷός τε* or *οἰός τε, μέντοι, ὅστις, ὧντινων*. The enclitic *δε*, which

* Distinguished by its accent from *νύν now*.

must be carefully distinguished from the conjunction *δέ* but, occurs thus in ὅδε, τοιόςδε, ὧδε, ὁμόμονδε, &c.

§ 15. STOPS AND MARKS.

1. The period and comma are used in writing Greek as in English.—The colon and semicolon are not distinguished from each other, but are both written by a point at the top of the line, as οὐκ ἦλθεν· ἀλλὰ—. The note of interrogation is the semicolon (;) of the modern languages.

2. The comma is not to be confounded with the *diastole* or *hypodiastole*, which serves to indicate more distinctly certain words compounded of enclitics, and to discriminate them from words not otherwise different; thus ὅ,τι neuter from ὅστις, and τό,τε and that, to distinguish them from the particles ὅτι and τότε.

Apostrophe, (').

Diæresis (·) placed over a vowel which does not form a diphthong with the vowel that precedes it, as ὄϊς a *sheep*, πρᾶϋς *mild*, pronounced *o-is* and *pra-us*.

§ 16. CHANGE OF LETTERS; CONSONANTS.

1. In the formation and inflection of words in Greek many changes take place, principally for the sake of euphony, which often make it hard to trace the root, but which still are commonly made on fixed principles.

2. Those consonants, which are of the same organ, or of the same corresponding character in different organs, are prone to pass into each other, when a change takes place in the inflection.

3. This is the foundation of the diversity of the dialects, as the following sketch will show.

REM. 1. The dialects interchange frequently:

- a) The *aspirates* with each other, as θλάν, Att. φλάν, to *crush*.
- b) The *medials*, as γλήχων, Att. βλήχων, *pennyroyal*; for γῆ, the old Dor. is δᾶ, *earth*.

c) The *smooth*; thus the interrogative and kindred forms, instead of the common π , as in $\pi\omicron\upsilon$, $\pi\omega\varsigma$, $\pi\omicron\iota\omicron\varsigma$, $\omicron\pi\omicron\iota\omicron\varsigma$, $\pi\omega$, &c. have with the Ionians always κ , as $\kappa\omicron\upsilon$, $\kappa\omega\varsigma$, $\kappa\omicron\iota\omicron\varsigma$, $\omicron\kappa\omicron\iota\omicron\varsigma$, $\kappa\omega$. So too for $\pi\acute{\epsilon}\nu\tau\epsilon$ *five*, the Æolics say $\pi\acute{\epsilon}\mu\pi\epsilon$.

d) The *liquids*; thus the Dorics for $\eta\lambda\theta\omicron\nu$ said $\eta\nu\theta\omicron\nu$, *I came*; the Ionics for $\pi\nu\acute{\epsilon}\mu\omega\nu$ said $\pi\lambda\acute{\epsilon}\mu\omega\nu$ *lungs*. The Ionic $\mu\acute{\iota}\nu$ *him* is with the Dorics and Attics $\nu\acute{\iota}\nu$.

e) The letters of the same organ. Thus the Attics preferred $\gamma\nu\alpha\phi\acute{\epsilon}\upsilon\varsigma$ to $\kappa\nu\alpha\phi\acute{\epsilon}\upsilon\varsigma$ *a fuller*; and the Ionians occasionally changed the *aspirate* into the corresponding *smooth*, as $\delta\acute{\epsilon}\kappa\omicron\mu\alpha\iota$ for $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$ *I take*; $\alpha\upsilon\tau\iota\varsigma$ for $\alpha\upsilon\theta\iota\varsigma$ *again*; Att. $\alpha\sigma\phi\alpha\rho\alpha\gamma\omicron\varsigma$, Ion. $\alpha\sigma\pi\acute{\alpha}\rho\alpha\gamma\omicron\varsigma$, *asparagus*.

f) The σ with the other linguals, particularly

with τ , as for $\sigma\acute{\upsilon}$, Doric $\tau\acute{\upsilon}$, *thou*;

with ν , as for the ending $\mu\acute{\epsilon}\nu$, the Dorics have $\mu\acute{\epsilon}\varsigma$, as $\tau\acute{\upsilon}\pi\tau\omicron\mu\acute{\epsilon}\nu$, Doric $\tau\acute{\upsilon}\pi\tau\omicron\mu\acute{\epsilon}\varsigma$.

g) The double letters with the corresponding single ones, particularly δ with ξ , as $\xi\omicron\rho\acute{\xi}$ another form of $\delta\omicron\rho\acute{\xi}$ *a roe*; $\mu\acute{\alpha}\delta\delta\alpha$ Doric for $\mu\acute{\alpha}\xi\alpha$ *dough*, &c. Still more commonly for ξ , in the middle of a word, the Dorics make use of $\sigma\delta$; as $\sigma\upsilon\rho\iota\sigma\delta\omega$ for $\sigma\upsilon\rho\iota\xi\omega$, *I whistle*.

2. We must not, however, think that these or any similar changes prevail throughout a dialect without exception. The dialects have only a *tendency* toward certain changes, which we must make use of to explain the cases, that actually occur. Sometimes the change takes place only in a *single* case, as for instance for $\sigma\acute{\upsilon}\nu$ the old form is $\xi\acute{\upsilon}\nu$, which change of σ and ξ is found in the beginning of no other word whatever. Two changes are so frequent as to deserve specification, viz.

$\tau\tau$ and $\sigma\sigma$

$\rho\acute{\rho}$ and $\rho\sigma$

of which $\tau\tau$ and $\rho\acute{\rho}$ are favourite forms of the Attic dialect, and $\sigma\sigma$ and $\rho\sigma$ of the Ionic. Thus

Att.	Ion.	
$\tau\acute{\alpha}\tau\tau\epsilon\iota\nu$	$\tau\acute{\alpha}\sigma\sigma\epsilon\iota\nu$	<i>to arrange</i>
$\gamma\lambda\omega\tau\tau\alpha$	$\gamma\lambda\omega\sigma\sigma\alpha$	<i>tongue</i>
$\alpha\acute{\rho}\rho\eta\nu$	$\alpha\rho\sigma\eta\nu$	<i>male</i>
$\kappa\omicron\rho\acute{\rho}\eta$	$\kappa\omicron\rho\sigma\eta$	<i>cheek.</i>

The Ionic forms of these words are found, however, occasionally in Attic writers.

§ 17. THE ASPIRATES.

1. Each aspirate may be considered as having had its origin in the kindred smooth mute, combined with the rough breathing; hence the mode of writing them in Latin *ph, th, ch*.

2. When therefore in the composition of words a smooth mute comes in contact with the *rough breathing*, an aspirated letter is formed; thus the words *ἐπὶ, δέκα, αὐτός*, after an elision of their last syllables, form in combination with *ἡμέρα day, ἐγήμερος, δεχήμερος, αὐδήμερος*.

3. The same happens in two words not thus combined; thus *οὐκ* becomes *οὐχ* in *οὐχ ὁσίως*,—and with the addition of an apostrophe *ἀπὰ, ἀπ'*, becomes *ἀφ'*, as *ἀφ' οὐ*, and *ἀντι, ἀντ'*, becomes *ἀνθ'*, as *ἀνθ' ὦν*.

But the Ionians retain the *smooth mute* in both cases, as *ἐπ' ὄσον, μετιστάναι* for *μεθιστάναι* from *ιστάναι*.

§ 18.

1. It was a principle in the Greek language that *two successive syllables* should not each begin with an aspirate. This rule was not without exception; where it operates, however, the first aspirate is usually changed into the corresponding smooth mute. Thus from *φιλεῖν* and *χωρεῖν* are formed, in the reduplication, *πεφίληκα*, and *κεχώρηκα*, instead of *φεφίληκα* and *χεχώρηκα*.

2. Some few words have, in their radical form, two successive aspirates, of which the first agreeably to this rule, passed into the corresponding smooth mute. But in those parts of the word, where the second aspirate undergoes a change by other laws of inflection, the first aspirate returns. E. g.

From the root *ΘΡΕΦ* is the present tense *τρέφω I nourish*; future *θρέψω*. Derivatives, *τροφή, θρεπτήριον, θρέμμα*.

From the root *ΘΡΕΧ*, present *τρέχω I run*; future middle *θρέξομαι*. Derivative *τροχός*.

3. In a few words of this kind, the first aspirate retains its place in the leading forms, such as the nominative of a noun and the present of a verb, and not in the derivatives. E. g.

From the root *ΘPIX*, nom. ἡ θριξ *hair*, gen. τριχός, dat. pl. θριξίν. Derivative τριχόω.

From the root *ΘΑΦ*, pres. θάπτω *I bury*, aorist pass. ἐτάφη. Derivative τάφος.

4. The *second* of two aspirates is seldom thus changed. It is regularly done, however, in the imperatives in *θι*; as θέτι, τύφθητι, for θέθι, τύφθηθι.

REM. 1. In some words the Ionics change one of the aspirates and the Attics the other; thus ὁ χιτών, Ion. κιθών, a garment; ἐντεῦθεν, ἐνταῦθα, Ion. ἐνθεῦτεν, ἐνθαῦτα.

REM. 2. The passive ending *θην*, with its derivatives, has the effect of changing the preceding aspirate into a smooth mute *only* in the verbs *θύειν* to sacrifice, and *θεῖναι* to place; as ἐτύθην, ἐτέθην, τέθεις. In all other verbs, no change is effected in this way; as ἐχύθην, ὠρθώθην from ὀρθόω, θαφθείς, ἐθρέφθην, ἐτέλχθην. Moreover in most of the remaining cases of derivation and composition the same license prevails, and we say πανταχόθεν, Κορινθόθι, μάχεσθαι, ἀμφιχυθείς, &c.

REM. 3. This rule perhaps extended not only to the aspirated letters, but to the rough breathing, which it turned into the smooth breathing. Of this, however, there is but one trace remaining, viz. from the root *EX* is formed present ἔχω *I have*, fut. ἔξω, derivative ἐκτικός, where the aspirated breathing is changed into the smooth breathing in the present, on account of the following aspirate *χ*, but reverts to the rough breathing in ἔξω and ἐκτικός, where ξ and κ take the place of χ.

§ 19. MULTIPLICATION OF CONSONANTS.

1. The Greeks avoided every roughness arising from the sequence of consonants not easily pronounced together.

2. In pursuance of this, *three* consonants, or *one* with a *double* consonant, can never (except in the case of composition like δύσφθαρτος, ἐκπτωσις, ἐκψύχω,) stand together, unless the first or last be a *liquid*, or a *γ* before the palatics γ, κ, χ, as πεμφθείς, σκλήρος, τέγω. In other cases such a concurrence is avoided or a letter dropped.

3. But a roughness may be produced even by the concurrence of *two* consonants, which is avoided by the application of the following rules.

REM. 1. In a few rare cases the pronunciation is relieved, by introducing a third consonant. As when e. g. the liquid μ or ν , by omission of a vowel, comes to stand directly before λ or ρ , then the middle mute corresponding to the first of them (β , δ) is interposed; thus from $\eta\mu\epsilon\rho\alpha$ *day* is formed $\mu\epsilon\sigma\eta\mu\beta\omicron\rho\iota\alpha$ *south*, from $\mu\epsilon\mu\epsilon\lambda\eta\tau\alpha\iota$ arose the epic form $\mu\acute{\epsilon}\mu\beta\lambda\epsilon\iota\tau\alpha\iota$, and $\alpha\eta\eta\rho$ *man* has in the genitive $\alpha\eta\delta\rho\omicron\varsigma$.

REM. 2. A consonant is sometimes, but not often, by transposition, placed where it will be more easily pronounced, as $\epsilon\pi\rho\alpha\theta\omicron\nu$ from $\pi\epsilon\rho\theta\omega$, and $\kappa\alpha\rho\delta\iota\alpha$, epic form $\kappa\rho\alpha\delta\iota\eta$ *heart*.

§ 20.

1. When two *mutes* of a *different* organ meet, it is the rule that before a *smooth* mute nothing can stand but another *smooth*, before an *aspirate* nothing but another *aspirate*, before a *middle* nothing but another *middle mute*; as $\epsilon\pi\tau\acute{\alpha}$, $\nu\kappa\tau\acute{\omicron}\varsigma$, $\phi\theta\acute{\iota}\nu\omega$, $\alpha\chi\theta\omicron\varsigma$, $\beta\delta\epsilon\lambda\upsilon\omicron\varsigma$.

2. When therefore, in the formation of words, two mutes of an unlike character meet, the former commonly assumes the character of the latter. Thus by adding the termination $\tau\acute{\omicron}\varsigma$, $\delta\eta\nu$, $\theta\epsilon\acute{\iota}\varsigma$, are formed from $\gamma\rho\acute{\alpha}\phi\omega$ *I write*, $\gamma\rho\alpha\pi\tau\acute{\omicron}\varsigma$, $\gamma\rho\acute{\alpha}\beta\delta\eta\nu$, and from $\pi\lambda\acute{\epsilon}\kappa\omega$ *I twine*, $\pi\lambda\epsilon\chi\theta\epsilon\acute{\iota}\varsigma$.

3. But of two like mutes already combined, one alone cannot be changed, but always both together, as from $\epsilon\pi\tau\acute{\alpha}$, $\omicron\kappa\tau\acute{\omega}$ are formed $\epsilon\beta\delta\omicron\mu\omicron\varsigma$, $\omicron\gamma\delta\omicron\omicron\varsigma$, and when of two smooth mutes the second, by the addition of the rough breathing, becomes an aspirate, the first becomes an aspirate also; thus from $\epsilon\pi\tau\acute{\alpha}$ and $\eta\mu\epsilon\rho\alpha$ is formed $\epsilon\phi\theta\eta\mu\epsilon\rho\omicron\varsigma$ *of seven days*; and from $\nu\kappa\tau\alpha$, $\nu\chi\theta'$ $\omicron\lambda\eta\nu$ *the whole night*.*

4. The preposition $\epsilon\kappa$ alone remains unaltered before all consonants, as $\epsilon\kappa\theta\epsilon\acute{\iota}\nu\alpha\iota$, $\epsilon\kappa\delta\omicron\upsilon\acute{\nu}\alpha\iota$.

* The Greeks probably made as much audible difference between κ and χ , as we hear between τ and θ . We are unable in English to make this distinction. On the other hand, most of the continental nations of Europe distinguish between κ and χ , but confound τ and θ .

§ 21.

1. The doubling of the same consonant is not very common in Greek. It takes place most frequently in the liquids, and next to them, in τ.

2. When ρ stands at the beginning of a word, if a simple vowel is made to precede it in composition or inflection, the ρ is usually doubled; thus ἔρρεπον and ἄρρεπής from ῥέπω with ε and α, περιρῥοος from περί and ῥέω. This, however, does not hold in the case of diphthongs, as εὔρωστος from εὔ and ῥώννυμι.

3. The aspirates are never doubled, but instead thereof an aspirate must be preceded by the kindred mute; thus Σαρκώ, Βάκχος, Πιτθεύς.

REM. 1. Those poets who do not use the Attic dialect, double a consonant very often for the sake of the metre, as ὅσον, ὅτι, ἔννεπε, for ὅσων, &c. This however is not wholly arbitrary, but takes place often in some words, and never in others, as ἔτι, ἔτερος, ἅμα, ἄνεμος.

REM. 2. The poets also make use of the opposite practice, in employing the single consonant, where the common dialect has the double, as Ἀχιλεύς, Ὀδυσσεύς, for Ἀχιλλεύς, Ὀδυσσεεύς.

§ 22.

When β, π, φ, and γ, κ, χ, come before σ, they pass with the σ into the kindred double consonant ψ or ξ. Thus, in the future ending, which is regularly σω, are made from λείπ-ω, λείψω, from λέγ-ω, λέξω, from γράφ-ω, γράψω, from στείχ-ω, στείξω, &c. And in the ending σι and σιν of the dative plural, we find from Ἄραβες, Ἀραψι, from κόρακες, κόραξιν.

§ 23.

1. Before μ, in the middle of a word, the labials are uniformly changed into μ; thus in the perfect tense passive, from λείπ-ω, λέλειμ-μαι. So too from τρίβ-ω, τρίμμα, from γράφ-ω, γραμμή.

2. The palatics and linguals are often changed before μ,—κ and χ into γ, and δ, θ, τ, ξ, into σ; thus πλέκω πλέγμα, τεύχω τέτυγμαι,—ἄδω ἄσ-μα, πείθω πέπεισ-μαι, ψηφίζω ψήφισ-μα.

§ 24.

The linguals δ , θ , τ , ζ , can only stand before liquids. They are dropped before σ , as ἄδω ἄσω, πείθω πείσω, σώματα σώμασι, φράζω φράσις.

Before other linguals they are changed into σ ; thus ἥδω ἥσθην, πείθω πείσ-τέον.

§ 25.

1. The ν remains unaltered, in general, only before δ , θ , and τ . Before the labials it is changed into μ , and before the palatics into γ , pronounced as ng . Accordingly in composition σύν with and ἐν in are thus changed; συμπάσχω, ἐμβάινω, συμφέρω, ἔμψυχος, —ἐγκαλῶ, συγγενής, ἐγχειρίζω, ἐγξέω.

An apparent exception is made in the *enclitics*, which are not considered as forming one word sufficiently to authorize the change of the ν ; thus we write τόνγε, ὄνπερ.

2. Before one of the liquids, the ν passes over into the same letter, as συλλέγω, ἐλλείπω, ἐμμένω, συῤῥάπτω.

But the preposition ἐν commonly remains unchanged before ρ , as ἐνράπτω.

3. Before σ and ζ , the ν in *composition* is sometimes retained, sometimes changed into σ , and sometimes dropped. In *inflections* the ν is commonly dropped before σ , as in the dative plural, δαίμον-ες δαίμο-σι, μῆν-ες μῆ-σιν.

4. When after the ν , a δ , θ , or τ , has been omitted before σ (by § 24.) the short vowel is made long, as πάντ-ες πᾶ-σι, τύψαν-τες, τύψᾱσι, for which end ϵ passes into $\epsilon\iota$, and o into ou , as σπένδω fut. σπεί-σω, ἐκόντ-ες dat. ἐκοῦ-σιν.

REM. 1. The exceptions to these rules, as πέφανσαι (2 pers. perf. pass. of φαίνω) are rare, and are learned by observation.

REM. 2. Before σ and ζ , ἐν is always unchanged, as ἐνσεύω. Σύν changes its ν into σ before a *single* σ , as συσσειῖα, but if another consonant follow, and also before ζ , the ν is dropped, as σύστημα, συσκιάζω, συζυγία.

§ 26. CHANGE OF VOWELS.

1. No certain laws regulate the *change* of the vowels, in the formation and inflection of Greek words. It includes under it the *lengthening* and *shortening* of sounds; since it rarely happens that when ϵ or o for instance, from any cause are lengthened, that they pass into η or ω , but generally into $\epsilon\iota$ or $o\upsilon$.

These changes also, like those of the consonants, can be best observed, in the comparison of dialects.

REM. 1. The Ionics are prone to lengthen the ϵ and o of the other dialects, but principally only, when a semi-vowel follows; as $\xi\epsilon\iota\nu\omicron\varsigma$, $\epsilon\acute{\iota}\nu\epsilon\kappa\alpha$, $\acute{\upsilon}\pi\epsilon\acute{\iota}\tau\omicron$, for $\xi\acute{\epsilon}\nu\omicron\varsigma$ *strange*, $\acute{\epsilon}\nu\epsilon\kappa\alpha$ *on account of*, $\acute{\upsilon}\pi\epsilon\acute{\rho}$ *over*; $\nu\omicron\upsilon\sigma\omicron\varsigma$, $\omicron\upsilon\nu\omicron\mu\alpha$, $\pi\omicron\upsilon\lambda\upsilon\varsigma$, $\kappa\omicron\upsilon\nu\eta$, for $\nu\omicron\sigma\omicron\varsigma$ *disease*, $\omicron\nu\omicron\mu\alpha$ *name*, $\pi\omicron\lambda\upsilon\varsigma$ *much*, $\kappa\acute{\alpha}\rho\eta$ *maiden*; or when the ϵ is followed by another vowel, as $\chi\rho\upsilon\sigma\text{-}\epsilon\iota\omicron\varsigma$ for $\text{-}\epsilon\omicron\varsigma$ *golden*; which licenses are particularly abundant in the poets. But this is not wholly arbitrary, as there are some words never subjected to this license, such as $\pi\acute{o}\lambda\iota\varsigma$, $\tau\acute{o}\nu\omicron\varsigma$, $\mu\acute{\epsilon}\nu\omicron\varsigma$, $\pi\epsilon\rho\acute{\iota}$, &c.

REM. 2. When α and o are lengthened by the Ionians, they pass into $\alpha\iota$ and $o\iota$, as $\alpha\acute{\iota}\tau\omicron\varsigma$ *eagle*, $\alpha\epsilon\iota$ *always*; Ionic, $\alpha\acute{\iota}\epsilon\tau\omicron\varsigma$, $\alpha\acute{\iota}\epsilon\iota$. So $\pi\acute{o}\alpha$ *grass*, Ionic $\pi\omicron\iota\eta$.

REM. 3. In other cases, the reverse is practised by the Ionics, Dorics, and poets; and we find $\mu\acute{\epsilon}\zeta\omega\nu$, $\kappa\rho\acute{\epsilon}\iota\sigma\sigma\omega\nu$, $\chi\epsilon\rho\acute{o}\varsigma$, for $\mu\epsilon\acute{\iota}\zeta\omega\nu$ *greater*, $\kappa\rho\acute{\epsilon}\iota\sigma\sigma\omega\nu$ *better*, $\chi\epsilon\iota\rho\acute{o}\varsigma$ (genitive from $\chi\epsilon\acute{\iota}\rho$ *hand*); and for the accusative in $o\upsilon\varsigma$ the Dorics use $o\varsigma$. See below in Declension II.

REM. 4. In other cases, the Dorics for o and $o\upsilon$ make frequent use of ω , as $\kappa\acute{\omega}\rho\omicron\varsigma$ for $\kappa\acute{o}\rho\omicron\varsigma$ or $\kappa\omicron\upsilon\eta\omicron\varsigma$ *a young man*, $\delta\acute{\omega}\lambda\omicron\varsigma$ for $\delta\omicron\upsilon\lambda\omicron\varsigma$ *a slave*.

REM. 5. The η in most cases had its origin in α , which prevailed in the ancient Greek language, and remained also afterwards the characteristic sound of the Doric dialect, which commonly uses a long α for η , as $\acute{\alpha}\mu\epsilon\rho\alpha$ for $\eta\mu\acute{\epsilon}\rho\alpha$ *day*, $\gamma\acute{\alpha}\mu\alpha$ for $\gamma\eta\mu\eta$ *report*, $\sigma\acute{\tau}\alpha\nu\alpha\iota$ for $\sigma\tau\eta\nu\alpha\iota$ *to stand*. (See § 1. 11.)

REM. 6. The Ionics, on the other hand, preferred the η and commonly used it instead of the long α , as $\eta\mu\acute{\epsilon}\rho\eta$, $\sigma\omicron\phi\acute{\iota}\eta$, for $\text{---}\alpha$; $\iota\eta\rho\acute{o}\varsigma$, $\theta\acute{\omega}\rho\eta\zeta$, for $\iota\alpha\rho\acute{o}\varsigma$ *physician* and $\theta\acute{\omega}\rho\alpha\zeta$ *breast plate* (genitive $\theta\acute{\omega}\rho\alpha\kappa\omicron\varsigma$), $\pi\rho\acute{\eta}\sigma\sigma\omega$, $\pi\rho\acute{\eta}\gamma\mu\alpha$, for $\pi\rho\acute{\alpha}\sigma\sigma\omega$, $\pi\rho\acute{\alpha}\gamma\mu\alpha$.

REM. 7. It is a peculiarity of the Attic dialect borrowed from the Ionic, when α long stands before o , to change the α into ϵ and the o into ω ; as for $\lambda\acute{\alpha}\omicron\varsigma$ *people*, $\nu\acute{\alpha}\omicron\varsigma$ *temple*, the Attics read $\lambda\epsilon\acute{\omega}\varsigma$, $\nu\epsilon\acute{\omega}\varsigma$.

REM. 8. The Ionic dialect frequently changes the short α into

ε before *liquids* and before *vowels*, as τέσσερες for τέσσαρες *four*; ἔρσην for ἄρσην *male*; ὕελος for ὕαλος *glass*; μνέα for μνάα *mina*; and in the verbs in αω. In other cases α is used for ε, as τραπῶ for τρέπω *I turn*; τάμνω for τέμνω *I cut*; μέγαθος for μέγεθος *greatness*.

REM. 9. In the compounds of αὐτός *self*, and the words θαῦμα *wonder*, and τραῦμα *wound*, the Ionics change αν into ων, as ἐμε-
ωυτόν, ἐωυτόν, θωῦμα, τροῦμα.

REM. 10. Other changes are the following; πρώτος *the first*, Doric πρᾶτος,—ἡ πάρδαλις *the leopard*, Doric πόρδαλις,—ὄνο-
μα *name*, Æolic ὄνυμα,—ἑστία *hearth*, Ionic ἱστία.

§ 27. PURE VOWELS; CONTRACTIONS.

1. A vowel immediately preceded by another vowel, in the same word, is called a *pure vowel*, being pronounced without the aid of a consonant; and particularly the terminations in α, ος, and ω, are called *pure*, when another vowel precedes, as in σοφία, διπλόος, γιλέω.

2. The characteristic difference of the Ionic and Attic dialects is, that the former, in most cases, seeks the concurrence of vowels, and the latter avoids them.

3. The common means by which the Attic dialect avoids them are the following, viz.

I. *Elision*, by which one vowel is cast away and the other retained.

II. *Contraction*, by which several vowels are drawn into one long sound. This takes place principally in the formation and inflection of words, according to the following principles.

a) Two vowels form of themselves a diphthong; thus ει and οι are formed from ειῖ and οιῖ, as τείχεῖ τείχει, αἰδοῖ αἰδοῖ.

The other proper diphthongs have generally a different origin; but the *improper* diphthongs may all be considered as formed by contraction, viz. α, η, ω, from αῖ, ηῖ, ωῖ, as γήραι γήρα, Θρηῖσσα Θρηῖσσα, λωῖστος λωῖστος.

b) Two vowels pass into a *kindred long vowel* or diphthong; and generally as follows:

- η from εα — *τείχεα τείχη, κέαρ κῆρ heart.*
 ει from εε — *ποιεε ποίει, ῥέεθρον ῥεῖθρον stream.*
 ω from { αο and αου — *τιμάομεν τιμῶμεν, τιμάου τιμῶ.*
 { οα and οη — *αἰδόα αἰδῶ, μισθόητε μισθῶτε.*
 ου from { οο — *πλόους πλοῦς, μισθόομεν μισθοῦμεν.*
 { οε — *ἐμίσθοε ἐμίσθου.*
 { εο — *τείχεος τείχους, ποιέομεν ποιουῦμεν.*

c) The doubtful vowels α, ι, υ, when they are short, absorb the following vowel, and thereby become long, as ἄεθλος Ionic with short α, Attic ἄθλος combat, — *τίμαε τιμᾶ*, — dative "Ιφι" *Ιφι*, — *ἰχθύες* and *-ας* with υ short, contr. *ἰχθῦς*, from the sing. *ἰχθύς*.

d) A long sound absorbs a short vowel, without farther change.* This is particularly the case with the following, viz.

With ε both before and after almost every long sound, as *φιλέω φιλῶ, τιμήεντος τιμῆντος.*

With α and ο principally by kindred sounds and by ω, as *τιμάω τιμῶ, Ποσειδάων Ποσειδῶν Neptune, λαῖας λαῖς a stone, μισθόουσι μισθοῦσι, πλόοι πλοῖ.*

4. When a diphthong compounded with ι, the improper diphthongs not excepted, is to be contracted with a preceding vowel, the two first vowels undergo a change, according to the preceding rules, and the ι either becomes *subscript*, as *τύπτ-εαι τύπτ-η, αἰλδω ᾄδω I sing, αἰοι-δή ᾠδῇ song, τιμ-αίει and τιμ-άη—τιμ-ᾷ*, or the ι is dropped if the contracted sound is not of a nature to admit ι *subscript*, as *μισθ-όειν μισθ-οῦν, Ὀπόεις Ὀποῦς.*

REM. 1. Such are the regular contractions; but several exceptions to these rules occur, as will be seen in their places. The Ionics particularly neglect the contraction, and resolve a long sound into its original component parts, as 2 pers. sing. pass. *τύπ-ται* for *τύπτη*, and even *ποιέται, ἐπαινέται, &c.* for *ποιέη* (which is commonly still farther contracted into *ποιη*), &c. Many of these forms are common to both the Ionic and Dorian dialects.

REM. 2. The tendency of the Ionic dialect to resolve the long sounds is the source of the *separation* of the vowels in the *diphthongs*, which prevails among the epic poets in certain words, as

* This is not to be considered as an elision, but as a true contraction, as is seen by the use of the circumflex to compensate for the short vowel dropped; as *φιλέω, φιλοῖ.*

παῖς for παῖς boy, οἶομαι for οἶομαι I think, &c. of the *protracting* of a vowel sound, as φως for φως light, κρήνην for κρήνην from κραίνω, &c. and of the *Ionic insertion* of an ε, as ἡέ for ἡ or, ἐέλκοσι for εἴκοσι twenty, ἀδελφεός for ἀδελφός brother.

REM. 3. The Ionics sometimes produce a concurrence of vowels, by thrusting out the consonants which separate them, as τέρας for τέρας.

REM. 4. There are nevertheless cases, where the Ionics contract and the Attics do not; as ἱρός (with ε long) Ionic for ἱερός sacred. The Ionics and Dorics have also a contraction, peculiar to themselves of εο into ευ, as πλεῦνες for πλέονες, ποιούμενος for ποιούμενος, for which the contracted form ποιούμενος is commonly used.

Accent of contracted syllables.

REM. 5. When of the two syllables to be contracted, neither has the accent, the syllable formed by the contraction generally remains also without it, as περίπλοος περίπλους, ἐτίμαον ἐτίμων.

REM. 6. If however one of the syllables to be contracted has an accent, the contracted syllable is accented; if the penult or antepenult, it is accented according to the rules in § 10 and § 12; if the last syllable, it is accented with the circumflex in almost every case, as νοός νοῶς, ποιέω ποιῶ.

§ 28. HIATUS AND CRASIS.

1. When one word ends with a vowel and the next begins with one, whether aspirated or not, an effect called *hiatus* is observed, which was still less agreeable, particularly to the Attics, than the concurrence of vowels in the middle of a word.

2. This hiatus was accordingly avoided in poetry, particularly in the Attic poetry. Even in prose, with the exception of the Ionic writers, its frequent recurrence was disliked. The principal means of avoiding it were, first *synalæphe*, or the union of the two syllables in one; and secondly the addition of a consonant, as the ν, called ν *ἐφελευστικόν*.

3. The *synalæphe* is of two kinds, viz.

a) *Elision*, where one vowel is wholly dropped.

b) *Crasis*, where the vowels form a long one. This last, particularly in prose, has a very limited application.

REM. 1. *Crasis*, over which a comma or smooth breathing (') is commonly placed as a sign, is oftenest used in the article and

in the conjunction *καί*: It is governed, for the most part, by the rules given above for the regulation of contractions in the middle of the words, as *τοῦναντίον* for *τὸ ἐναντίον*, *τοῦνομα* for *τὸ ὄνομα*, *ταμά* for *τὰ ἐμά*, *ταυτά* for *τὰ αὐτά*. So by the Ionics *τῷγαλμα* for *τὸ ἄγαλμα*. In the Attic dialect, however, the *α* commonly absorbs every vowel in the article, as *τὸ ἀληθές* becomes *τάληθές*, and *τοῦ ἀνδρός* becomes *τάνδρός*.

REM. 2. A syllable contracted by crasis, is of necessity long, as *τάληθές*, *τάλλα** for *τὰ ἄλλα*, and *κάπῐ, κἀρετή*, for *καὶ ἐπῐ, καὶ ἀρετή*. The *ι subscript* is used only when, besides the contraction, the *ι* is still found in the last syllable, as *καὶ εἶτα, κᾶτα*.

REM. 3. Some of the most common instances of crasis, which at the same time most need explanation to the learner, are *ἐγὼμαι* for *ἐγὼ οἶμαι* *I think*; *ἐγὼδα* for *ἐγὼ οἶδα* *I know*; *θοῖμάτιον* for *τὸ ἱμάτιον* *the garment*; *οὐνεκα* for *οὐ ἐνεκα* *wherefore*.

§ 29. APOSTROPHE.

1. By elision in Greek, as in other languages, the short vowel at the end of the word, when the next begins with a vowel, is cut off. To denote this a comma (') is placed over the space thus left vacant, as *ἐπ' ἐμοῦ* for *ἐπὶ ἐμοῦ*, and when the vowel of the second word has the rough breathing, the smooth mute of the first is aspirated (§ 17. 2.) as *ἀφ' οὗ* for *ἀπὸ οὗ*.

2. In prose it is only certain words of frequent recurrence, which are commonly *elided*, particularly *ἀλλὰ, ἄρα* and *ἄρα, ἀνά, διά, κατά, μετά, παρὰ, ἀπό, ὑπό, ἀμφί, ἀντί, ἐπῐ, δέ, τέ, γέ*; or frequent combinations, as *νῇ Δία, νῇ Δι'* by *Jove*; *παντ' ἄν* for *πάντα ἄν*, &c. In other cases it is rare, in most wholly unused, particularly in Ionic prose. The poets, on the other hand, avail themselves of this license in the case of almost all the short vowels. Only the short *υ*, monosyllables in *α, ι, ο*, and the preposition *περί*, are never elided.

REM. 1. If the vowel cut off had an accent, this accent in *particles* is lost with the vowel, as *ἀπ'* from *ἀπό*, *ἀλλ'* from *ἀλλά*, *οὐδ'* from *οὐδέ*. In every other sort of word, the accent passes to the preceding syllable, and is always acute, as *κᾶκ' ἔπη* from *κακὰ ἔπη*.

* *Τάλλα*, as this word is written in most editions, is wrong.

The poets elide, though more rarely, the diphthong *αι*, but this is done only in *passive terminations*, as *βούλεσθ' ἔφη, ἔρχομαι ἔχων*.

§ 30.

OF *ν* ΕΦΕΛΚΥΣΤΙΚΟΝ, AND OTHER FINAL CONSONANTS.

1. Certain words and terminations have a twofold form, with and without a consonant at the end, of which the first is commonly used before a vowel, the other before a consonant.

2. This secondary form is especially made by what is called the *ν* ἐφελκυστικόν, which may be assumed or dropped by the dative plural in *σι*, and in the verbs, by all third persons in *ε* and *ι*; as, for instance, *πᾶσιν εἶπεν ἐκεῖνος*, otherwise *πᾶσι* and *εἶπε*, *ἔτυψεν ἐμέ, λέγουσιν αὐτό, τίθησιν ὑπό*. In the common dialect, this *ν* must always be used before a vowel.

3. A similar *ν* is applied to the terminations in *σι*, expressing a place, which are formed from datives plural, as *Ὀλυμπίασι*, and to the words *πέρυσι* a year ago, and *εἴκοσι* twenty, though not always to this last.

REM. 1. The Ionics omit this *ν* even before a vowel; on the other hand, the poets use it before a consonant to effect a *position* for the preceding vowel. This is also sometimes done in Attic prose, and at the end of a sentence it is rarely omitted.

4. Of a similar character with this *ν* is the *ς* in *οὔτω οὔτως* *thus*; and also, though chiefly by the Ionics, in *μέχρι μέχρως, ἄχρι ἄχρως, ἀτρέμα ἀτρέμας*.

5. The particle *οὐ* *not* becomes *οὐκ* before a vowel, and consequently passes into *οὐχ* before an aspirate. (§ 17. 3.)

REM. 2. The reverse holds with this *κ* in *οὐκ* from what was observed of the *ν*; for as no Greek word by itself can terminate in *κ* (§ 4. 4.) this *κ* is dropped at every pause, even when the next sentence begins with a vowel; as *Οὐκ ἄλλ' ὅταν*—*Xenoph. Sympos. vi. 2.*

§ 31. THE PARTS OF SPEECH.

1. Strictly speaking there are but three principal parts of speech. For all that belongs to the name and designation of objects is included in the *noun*; the word, by which any thing is *expressed* relative to objects, is the *verb*; and the other parts of speech, by which the objects thus named and distinguished are farther qualified and connected, are included under the head of *particles*.

2. It is usual, however, to make some chief subdivisions of the three main parts of speech; and there are usually counted *eight* parts of speech in most languages; thus (1) The noun, which remains divided into *substantive* and *adjective*, is further distinguished from (2) The *pronoun* which includes the *article*, and (3) The *participle*, which in the syntax is considered a part of the verb. (4) The verb remains undivided, but the particles are divided into (5) *adverb*, (6) *preposition*, (7) *conjunction*, (8) *interjection*, of which the last is often reckoned by the Greek grammarians as an adverb.

THE NOUN AND ITS DECLENSION.

§ 32. GENDER.

1. The *gender* of the noun is either *masculine*, *feminine*, or *neuter*, and appears in part by the termination, as will be remarked in each declension. To indicate the gender, use is made of the article *ὁ* for the masculine, *ἡ* for the feminine, and *τό* for the neuter.

2. The names of persons, as man, woman, god, goddess, &c. follow always the natural gender, be the termination what it will; as *ἡ θυγάτηρ* daughter, *ἡ νύος* daughter in law. From this is excepted the diminutive *ον*, which is always neuter, as *τὸ γύναιον*, from *γυνή* wife, *τὸ μεράκιον* from *μεῖραξ* a youth.

REM. 1. Hence every personal denomination, which is common to the natural genders, is of common gender in grammar; thus we

have *ὁ ἄνθρωπος* a man, and also *ἡ ἄνθρωπος* a woman. So too *ὁ* and *ἡ θεός* god and goddess; *ὁ* and *ἡ τροφός* guardian and nurse; *ὁ* and *ἡ φύλαξ* a male or female watcher. Of several of these words, however, there are separate feminine forms, as *ἡ θεά* the goddess, which with the Attics supersede the use of the common forms.

REM. 2. Several of the names of animals are in like manner common, as *ὁ* and *ἡ βοῦς* the ox or cow; *ὁ* and *ἡ ἵππος* the horse or mare. In most of these, however, one gender is used for both sexes, and this is called, by the Latin grammarians, when it is masculine or feminine, *genus epicænum*; as *ὁ λύκος* wolf, and *ἡ αἰώπηξ* fox, whether masculine or feminine. But even in substantives, which are of the common gender, one or the other gender usually predominates, to denote the species; thus *ὁ ἵππος* is used in general of the horse kind, and of any individual of the kind whose sex is not specified. In *ἄρκτος* bear and *κάμηλος* camel, in general, and in *ἐλαφος* stag and *κύων* dog, often, the feminine gender prevails. The feminine *ἡ ἵππος* has the additional and peculiar signification of *cavalry*.

3. The names of trees, as *ἡ φηγός* the beech, *ἡ πίκυς* the pine, and the names of cities and countries, as *ἡ Κόρινθος*, *ἡ Αἴγυπτος*, *ἡ Λακεδαίμων*, are, with a few exceptions, feminine.

§ 33. DECLENSION.

1. The Greek nouns have the *five* first cases of the Latin, without the *ablative*, of which the place is supplied partly by the genitive and partly by the dative.

2. The Greek language in nouns and in verbs has a dual number, used of *two* persons. It is not however always used; by some writers not at all; and most frequently by the Attics.

3. The dual has never more than *two* endings, one for the nominative, accusative, and vocative; the other for the genitive and dative.

4. The division into *three* declensions is most convenient, corresponding to the three first declensions of the Latin, and with terminations as exhibited in the following table.

Sing.	I. Decl.	II. Decl.	III. Decl.
Npm.	η, α	$\eta\varsigma, \bar{\alpha}\varsigma$	$\omicron\varsigma$ neut. $\omicron\nu$
Gen.	$\eta\varsigma-\bar{\alpha}\varsigma$	$\omicron\nu$	$\omicron\varsigma$ ($\omega\varsigma$)
Dat.	$\eta-\alpha$	ω	ϵ
Acc.	$\eta\nu-\alpha\nu$	$\omicron\nu$	α or ν , neut. like
Voc.	$\eta-\alpha$	ϵ neut. $\omicron\nu$	— [the nom.]
Dual.			
N. A. V.	$\bar{\alpha}$	ω	ϵ
G. D.	$\alpha\nu$	$\omicron\nu$	$\omicron\nu$
Plur.			
Nom.	$\alpha\iota$	$\omicron\iota$ neut. α	$\epsilon\varsigma$ neut. α
Gen.	$\bar{\omega}\nu$	$\omega\nu$	$\omega\nu$
Dat.	$\alpha\iota\varsigma$	$\omicron\iota\varsigma$	$\sigma\iota\nu$ or $\sigma\iota$
Acc.	$\bar{\alpha}\varsigma$	$\omicron\nu\varsigma$ neut. α	$\bar{\alpha}\varsigma$ neut. α
Voc.	$\alpha\iota$	$\omicron\iota$ neut. α	$\epsilon\varsigma$ neut. α

N. B. The Attic second declension, so called, is omitted in the above table, for the sake of simplicity ; it will be given hereafter in its place ; see § 37.

5. When the terminations as here given are *pure*, and contraction ensues, the *contracted declension* takes place, as will be seen below, in each of the three declensions.

Remarks on the Table.

1. The *genitive plural*, in all three declensions, ends in $\omega\nu$.
2. The *dative singular*, in all three declensions, ends in ϵ ; which, however, in the two first is concealed under the form of the *iota subscript*.
3. The *dative plural*, properly, in all three declensions, ends in $\sigma\iota\nu$ or $\sigma\iota$; for $\alpha\iota\varsigma$ and $\omicron\iota\varsigma$ are only abbreviations of the more ancient form $\alpha\iota\sigma\iota\nu$ and $\omicron\iota\sigma\iota\nu$, or $\alpha\iota\sigma\iota$ and $\omicron\iota\sigma\iota$.
4. The *vocative* is generally the same as the *nominative* ; and even where it has a separate form, the *nominative* is often used for the *vocative*, particularly by the Attic writers.
5. The *neuters*, as also in the Latin language, have three cases alike, viz. the *nominative*, *accusative*, and *vocative* ; and in the plural of *neuters* all these cases end in α .
6. The three declensions resemble the three first in Latin ; but it is to be remarked that out of $\omicron\varsigma$ in the *nominative* the Lat-

ins make *us*; out of *os* in the genitive they make *is*; out of *ov* and *on*, *un*; and that, in general, *μ* in Greek becomes *n* in Latin.

7. In regard to *accent*, it is a general rule, that the endings of the genitive and dative, if long and accented, must have the *circumflex*; the nominative, accusative, and vocative, the *acute*. It is, however, to be observed, that the last syllable, in the nominative and vocative singular of the third declension, is not properly considered as the termination, as will be seen in its place.

§ 34. FIRST DECLENSION.

1. All words in *ας* and *ης* are masculine, and all in *α* and *η* are feminine.

2. Words in *α* have their genitive in *ας*, and retain the *α* through all the terminations of the singular, if it is preceded by another vowel, (*α* pure § 27. 1), as *σοφία*, or by *ρ*, as *ἡμέρα*. The *α* is also retained by the contracted nouns, as *μνᾶ* (see below in Rem. I); by *ἀλαλά*, gen. *-ᾶς*, the *warcry*; and by some proper names, as *Λήδα*, *Ἀνδρομέδα*, *Φιλομήλα*, *Γέλα*.

3. All other nouns in *α* have the genitive in *ης*, and the dative in *η*, but in the accusative and vocative they resume the *α*. In the dual and plural, all the four endings, the nominative, dative, accusative, and vocative, retain the *α*. The rest may be learned from the following table, where the changes of the accent, according to the general rules, are observed.

EXAMPLES.

Sing.	ῆ, honor.	ῆ, wisdom.	ῆ, muse.	ό, citizen.	ό, youth.
Nom.	τιμή	σοφία	Μοῦσα	πολίτης	νεανίας
Gen.	τιμῆς	σοφίας	Μούσης	πολίτου	νεανίου
Dat.	τιμῇ	σοφίᾳ	Μούσῃ	πολίτῃ	νεανίᾳ
Acc.	τιμὴν	σοφίαν	Μοῦσαν	πολίτην	νεανίαν
Voc.	τιμή	σοφία	Μοῦσα	πολίτα	νεανία

Dual.

N. A. V.	τιμά	σοφία	Μοῦσα	πολίτα	νεανία
G. D.	τιμάων	σοφίαιν	Μούσαιν	πολίταιν	νεανίαιν

Plur.

Nom.	τιμαί	σοφίαι	Μοῦσαι	πολίται	νεανίαι
Gen.	τιμῶν	σοφῶν	Μουσῶν	πολιτῶν	νεανιῶν
Dat.	τιμαῖς	σοφαῖς	Μούσαις	πολίταις	νεανίαις
Acc.	τιμάς	σοφίας	Μούσας	πολίτας	νεανίας
Voc.	τιμαί	σοφίαι	Μοῦσαι	πολίται	νεανίαι

<i>Sing.</i>	ἡ, justice.	ἡ, opinion.	ἡ, trident.	ἡ, knife.	ὁ, Atrides.
N.	δίκη	γνώμη	τρίαινα	μάχαιρα	Ἀτρεΐδης
G.	δίκης	γνώμης	τρίαινης	μαχίρας	Ἀτρεΐδου
D.	δίκη	γνώμη	τρίαινη	μαχίρα	Ἀτρεΐδῃ
A.	δίκην	γνώμην	τρίαιναν	μαχίραν	Ἀτρεΐδην
V.	δίκη	γνώμη	τρίαινα	μάχαιρα	Ἀτρεΐδῃ

Dual.

N.	δίκαι	γνώμα	τρίαινα	μάχαιρα	Ἀτρεΐδα
G.	δίκαιν	γνώμαιν	τρίαιναιν	μαχίραιν	Ἀτρεΐδαιν

Plur.

N.	δίκαι	γνώμαι	τρίαιναι	μάχαιραι	Ἀτρεΐδαι
G.	δικῶν	γνώμῶν	τρίαινῶν	μαχίραιων	Ἀτρειδῶν
D.	δίκαις	γνώμαις	τρίαιναις	μαχίραις	Ἀτρεΐδαις
A.	δικας	γνώμας	τρίαινας	μαχίρας	Ἀτρεΐδας
V.	δίκαι	γνώμαι	τρίαιναι	μαχίραι	Ἀτρεΐδαι

Of the vocative of masculines.

4. Of the nouns in *ης*, those which end in *της*, several compounded verbals which are formed merely by adding *ης* to the consonant of the verb, as *γεωμέτρης*, *μυροποίλης*, *παιδοτριβης*, &c. and national names, as *Πέρσης*, *Σκύθης*, have *α* in the *vocative*. The others, which, however, are by far the smallest number, have *η*, particularly the patronymics in *δης*, as *Ἀτρεΐδης* in the table.

Remarks on the foregoing examples.

I. *Contraction*. The contracts of this declension contract the nominative into one of the usual terminations, and then proceed regularly; except that the contracts in *ᾱ* preserve this vowel

unchanged throughout, as being originally *pure*, and those in *ās* always have the Doric genitive in long *α* (Rem. IV. 3.) They may all be known by the circumflexed termination, as *λεοντία*, contr. *λεοντή*, genitive *λεοντήs*, &c. plural nom. *λεονταῖ*, accus. *λεοντᾶs*, lion-skin; *Ἑρμείας*, contr. *Ἑρμῆs*, gen. *Ἑρμοῦ*, Mercury; *μνάα*, contr. *μνά*, gen. *μνᾶs*, mina; *βορείας*, Attic *βορῶᾶs*, gen. *βορῶᾶ**, &c. So too *Ἀθηνᾶ*, *Ἀθηνᾶs*, Minerva, and *γῆ*, *γῆs*, earth.

II. *Quantity*. 1. The *nominative α* which has *ης* in the genitive, is always short.

2. The *nominative α* which has *ας* in the genitive, is in general long, though in many words short.

3. The *vocative* in *α* of masculines in *ης* is short, of those in *ας* long. The *dual* termination in *α* is always long.

4. The *termination αs*, throughout the first declension, is long; and the *accusative plural* is in this distinguished from the third declension, where it is short.

5. The *accusative singular* in *αν* follows the quantity of the *nominative*.

III. *Accent*. 1. It is characteristic of the first declension that the genitive plural always has the accent on the last syllable, wherever it may be in the other parts of the word, as *Μοῦσα* *Μουσῶν*, *ἄκανθα* *ἀκανθῶν*. — Exceptions to this rule are the following, viz.

a) *Feminines of adjectives* and *barytone participles* in *ος*, as *ξένος*, *ξένη*—gen. pl. *ξένων* *αἴτιος*, *αἴτια*—gen. pl. *αἰτίων* *τυπτόμενος*, *-η*,—gen. pl. *τυπτόμένων*.

b) The three substantives *χορήσσης* *usurer*, *οἱ ἐτησίοι* *trade winds*, *ἀψύη* *a sort of fish*.

2. With this exception, the accent of the *substantives*, as far as the general rules admit, remains on the syllable, where it is found in the *nominative*, as nom. pl. *σοφῖαι*, voc. sing. *πολίτα*, with the exception of the *vocative* *δέσποτα* from *δεσπότηs* *master*. The *feminines* of the *adjectives* in *ος*, on the contrary, cast the accent, whenever the termination admits, upon the syllable where their *masculines* have it, as *ἄξιος*, f. *ἄξια*, pl. *ἄξιοι*, *ἄξια*.

3. It has already been remarked, that the endings of the *genitives* and *datives*, in general, if accented at all, are *circumflexed*; as those of *τιμῇ* in the table. See § 33 Rem. 7.

* The doubling of the *ρ* in this word is merely an accidental peculiarity.

IV. *Dialect.* 1. The *Dorics*, in all the terminations, use a long *α* for *η*, as *τιμά, ᾶς, ᾶ, ἄν*. The *Ionics* commonly use *η* for long *α*, as *σοφίη, ης, η, ην μάχαιρα, ης, η, αν ὁ νεηνίης, &c.* This however is never done in the accusative plural.

2. The *oldest form* of the genitive singular of the masculines is *ᾱο*, and of the genitive plural of all endings *ᾱων*. Hence in Epic poets, *Ἀτρεΐδαο, τιμᾶων, &c.*

3. The *Dorics* contracted these genitives into long *α*, as *τοῦ Ἀτρεΐδα, τᾶν τιμᾶν*. This Doric genitive, in some few words, particularly proper names, remained in common use, as *Ἀννίβας, τοῦ Ἀννίβα, Hannibal*.

4. The *Ionics*, on the other hand, converted the *ᾱο* into *εω*, in which however the *ω* has no effect in bringing the accent forward, as *πολίτεω*. So too from *ᾱων* the *Ionics* made *έων*, as *Μουσαέων*.

5. On the ancient form of the dative plural, as *τιμαῖσι, Μουσαιοισιν*, see above in § 33 Rem. 3. The Ionic dialect has *ησιν, ησι, and ης*.

Words for practice.

ἀγορά	market	θάλασσα	sea
Ἀγχίσης (ι long)	Anchises	θύρα (υ short)	door
ἄδολέσχης	prater	Κεκροπίδης (ι short)	Cecropides
Ἀθηνᾶ	Minerva	κεφαλή	head
Αἰνείας	Æneas	κλέπτης	thief
ἄκανθα	thorn	κόρη	girl
ἄμιλλα	combat	κριτής	judge
ἄρουρα	field	κτιστής	maker
ἀσχολία	business	λαύρα	lane
γαλή	weasel	λύπη (υ long)	grief
γῆ	earth	μαθητής	disciple
γλῶσσα	tongue	μέλισσα	bee
δόξα	opinion	μέριμνα	care
ἔχιδνα	viper	Μίδας (ι short)	Midas
ζώνη	girdle	μοῖρα	share
ἡμέρα	day	νίκη (ι long)	victory

νύμφη	bride	σφαῖρα	sphere
ὀργή	anger	σφυῖρα*	hammer
ὀρνιθοθήρας, G.a.	fowler	σχολή	leisure
Πέρσης	Persian	σωτηρία	salvation
πλευρά	side	ταμίας	steward
πύκτης	pugilist	τεχνίτης	artist
πύλη (υ short)	gate	ῦλη (υ long)	wood
ρίζα	root	φιλία	friendship
σκιά	shadow	χαρά	joy
Σκύθης	Scythian	χλαῖνα	outer garment
στέγη	roof	χώρα	country
στοά	porch	ψυχή	soul.

§ 35. SECOND DECLENSION.

1. All words in *ον* are of the neuter gender, and most of those in *ος* are masculine.

2. There are, however, several feminines in *ος*, not only those alluded to above in § 32, the names of persons, animals, trees, and cities; but many others, such as *ἡ ὁδός* road, *ἡ βίβλος* book, *ἡ νῆ-σος* island, *ἡ νόσος* disease, with many names of stones and plants, particularly also several, which are in reality adjectives with a feminine substantive omitted, as *ἡ διάλεκτος* dialect (*φωνή* understood); *ἡ διάμετρος* the diameter (*γραμμή* understood); *ἡ ἄτομος* atom (*οὐσία* understood); *ἡ ἄνυδρος* desert (*χώρα* understood); and others of this description.

EXAMPLES.

Sing.	ὁ, speech.	ἡ, beech.	ὁ, people.	ὁ, man.	τὸ, fig.
Nom.	λόγος	φηγός	δῆμος	ἄνθρωπος	σῦκον
Gen.	λόγου	φηγοῦ	δήμου	ἀνθρώπου	σύκου
Dat.	λόγῳ	φηγῷ	δήμῳ	ἀνθρώπῳ	σύκῳ
Acc.	λόγον	φηγόν	δήμον	ἄνθρωπον	σῦκον
Voc.	λόγε	φηγέ	δήμε	ἄνθρωπε	σῦκον

* The common mode of writing this word *σφυῖρα* is incorrect, as the termination is short. See Aristoph. Pac. 566. Cratin. ap. Hephæst. p. 6.

<i>Dual</i>					
N. A. V.	λόγω	φηγῶ	δήμω	ἀνθρώπῳ	σύνκῳ
G. D.	λόγοιν	φηγοῖν	δημοῖν	ἀνθρώποιν	σύνκοιν
<i>Plural</i>					
Nom.	λόγοι	φηγοί	ἄνθρωποι	σύνκα	
Gen.	λόγων	φηγῶν	ἀνθρώπων	σύνκων	
Dat.	λόγοις	φηγοῖς	ἀνθρώποις	σύνκαις	
Acc.	λόγους	φηγούς	ἀνθρώπους	σύνκα	
Voc.	λόγοι	φηγοί	ἄνθρωποι	σύνκα	

Remarks.

1. The *Attics* sometimes make the vocative like the nominative; *θεός* *God* is always the same in the vocative as the nominative. [But an exception is found *Matt.* 27: 46.]

2. By the *Epic* writers the genitive in *ον* is changed into *οιο*, as *λόγοιο*, *φηγοῖο*. The *Dorics* make *ω* in the genitive, and in the accusative plural *ως*, and rarely *ος*.

Words for practice.

ἄγγελος	messenger	μόριον	part
αἰτός	eagle	νότος	south wind
ἄθλος	combat	ξύλον	wood
ἄθλον	prize	οἶκος	house
ἡ ἄμπελος	vine	παιδίον	child
ἄργυρος	silver	ρόδον	rose
ἀργύριον	silver	σίδηρος	iron
ἔργον	work	ἡ σμάραγδος	emerald
εὖρος	east wind	σπασμός	spasm
ζέφυρος	west wind	στρατός	army
ἡ ἥπειρος	continent	φάρμακον	medicine
ἱμάτιον	outer garment	φορτίον	burden
ῖον	violet	χαλκός	copper
καρκίνος	crab	χρυσός	gold
μῆλον	apple	χρυσίον	gold.

§ 36. CONTRACTS OF THE SECOND DECLENSION.

Several words in *οος* and *οον*, *εος* and *εον*, commonly undergo contraction, according to the general rules given above, except that *α* of the neuter absorbs in contraction the preceding *ε* or *ο*, and becomes long, as *ὅστέα* *ὅστᾱ*, *ἀπλόα* *ἀπλᾱ*.

EXAMPLES.

Sing. ὁ, voyage.	Plur.	Sing. τὸ, bone.	Plur.
N. πλόος πλοῦς	πλόοι πλοῖ	ὀστέον ὀστοῦν	ὀστέα ὀστᾶ
G. πλόου πλοῦ	πλόων πλῶν	ὀστέου ὀστοῦ	ὀστέων ὀστων
D. πλόω πλω	πλόοις πλοῖς	ὀστέω ὀστοῦ	ὀστέοις ὀστοῖς
A. πλόον πλοῦν	πλόους πλοῦς	ὀστέον ὀστοῦν	ὀστέα ὀστᾶ
V. πλόε πλοῦ	πλόοι πλοῖ	ὀστέον ὀστοῦν	ὀστέα ὀστᾶ
Dual. N. A. πλόω πλω		ὀστέω ὀστῶ	
G. D. πλόοιν πλοῖν		ὀστέοιν ὀστοῖν	

REMARK. There are not many substantives of this kind; ὁ νόος *understanding*, and ὁ ῥόος *stream*, may be taken as examples.

§ 37. SECOND DECLENSION OF THE ATTICS.

To the second declension is referred, under the name of the *Attic*, the declension of several words of the masculine and feminine gender in *ως*, and of the neuter in *ων*. It has in all the cases an *ω*, instead of the usual vowels and diphthongs, and an *iota subscript* where *οι* or *ω* is found in the regular second declension. The vocative is always like the nominative.

EXAMPLES.

S. ὁ, temple.	τὸ hall.	Dual	Plural.
N. νεώς	ἀνώγειων	νεῶν	ἀνώγειων
G. νεῶ	ἀνώγειω	νεῶν	ἀνώγειων
D. νεῶ	ἀνώγειω	νεῶν	ἀνώγειων
A. νεῶν	ἀνώγειων	νεῶν	ἀνώγειων
V. νεώς	ἀνώγειων	νεῶν	ἀνώγειων

Remarks.

1. The expression *Attic second declension* is by no means to be understood, as if the *Attics* were accustomed to inflect *all* nouns in *ως* in this way. It is, on the contrary, an ancient and peculiar declension of a very limited number of words, of some of which moreover there exist forms in the common second declension, as ὁ λαός *people*, ναός *temple*, also λεώς, νεώς. So ὁ λαγώς *hare*,

Ionic λαγῶς and λαγός. Other examples are ὁ κάλως *cable*, and ὁ πατρός, μητρός, *paternal and maternal uncle*. Of those words of which two forms are actually current, that which falls under this declension is commonly peculiar to the Attic dialect.

2. This declension has a peculiar accusative in ω, particularly used in the proper names Κῶς, Κέως, Τέως, Ἀθως, and in ἡ ἕως *the dawn* (accus. τὴν ἕω), which is the Attic form for ἡώς of the Ionics.

3. The accent of the genitive νεώ is contrary to the rule laid down § 33 Rem. 7. With respect to the other anomalies in the accent of this declension, see above under § 12. 7.

THIRD DECLENSION.

§ 38. GENDER.

1. In consequence of the diversity of endings in this declension, the determination of the gender by the termination admits of no general rule, and resort must be had to observation of the individual cases. A few rules however with respect to some terminations are given below.

2. In general, the *ς* is found at the end chiefly of masculines and feminines, and the *short vowel*, at the end of neuters. No neuters end in ξ or ψ.

REMARK. The following is an enumeration of those endings, whose gender is fixed. In giving the exceptions, no notice is taken of personal appellations, such as ἡ μήτηρ *mother*, ἡ δάμαρ *spouse*, whose gender is apparent. Where however U (universally) is placed, there no personal appellation of another gender exists.

Masculines.

1. All in εὺς, as ὁ δρεὺς *mule*, ἀμφορεὺς *amphora*. U.
2. All substantives which have ντος in the genitive; as ὁ τέτων -οντος *tendon*, ὁ ὀδούς -οντος *tooth*, ὁ ἱμάς -αντος *thong*. The only exceptions to this are some names of cities.

3. Those which end in ηρ, as ὁ ζωστήρ *girdle*; except ἡ γαστήρ *belly*, ἡ κήρ *fate*. By the poets also ἡ ἀήρ *air, mist*, which is usually masculine; and the neuter contracts, of which hereafter.

Feminines.

1. All in *ω*, as *ἡχώ* *echo*. U.
2. Those in *ας*, gen. *ἄδος*, as *ἡ λαμπάς* *torch*; with the exception of some adjectives of the common gender.
3. Those in *ις*, as *ἡ πόλις* *city*, *ἡ χάρις* *grace*. Excepting *ὁ ὄφις* *serpent*, *ὁ ἔχιδνα* *adder*, *ὁ κόρις* *bug*, *ὁ μέτρος* *a certain measure*, *ὁ κίς* *a wood worm*, *ὁ λις* *lion*, *ὁ δελφίς* *dolphin*, *ὁ, ἡ ὄρνις* *bird*, *ἡ, ὁ τίγρις* *tiger*, *ἡ, ὁ θίς* *bank, shore*.
4. Nouns of quality in *της* (the Latin *tas*); as *ἡ μικρότης* *parvitas*. U.

Neuters.

1. All in *α, η, ι, υ*, as *τὸ σῶμα* *body*, *ἡ κεφαλή* *head*, *μέλι* *honey*, *ἄστυ* *city*. U.
2. All which terminate with short syllables in *ε* and *ο*, as *τὸ τεῖχος* *wall*, *τὸ ἦτορ* *breast*, and the neuter adjectives in *ες, εν, ον*. U.
3. Those in *αρ*, as *τὸ ἥπαρ* *the liver*, *τὸ νέκταρ*, with contracts in *εαρ -ηρ*, as *τὸ ἔαρ ἦρ* *spring*, *τὸ κέαρ κῆρ* *the heart*, *τὸ στέαρ στήρ* *tallow*. Excepting only *ὁ ψάρ* *the starling*.
4. Those in *ωρ*, which are *not* personal appellations; as *τὸ ὕδωρ* *water*, *τὸ τέκνωρ* *mark*. Excepting *ὁ ἰχθὺρ* *lymph*, and *ὁ ἀχῶρ* *a blister*.
5. Those in *ας -ατος* and *-αος*, as *τὸ τέρας -ατος* *miracle*, *τὸ δέπας -αος* *cup*; excepting *ὁ λίθς -αος* *a stone*, and *ὁ* or *τὸ ΚΡΑΣ* *κρατός* *head*.

There are no other neuters of this declension, excepting *τὸ πῦρ* *fire*, *τὸ φῶς* *light*, *τὸ οὖς* *ear*, *τὸ σταίς* *dough*.

Nouns in *ας*, therefore, are generally masculine when they make the genitive in *αντος*, feminine when they make it in *αδος*, and neuter when they make it in *ατος* and *αος*.

§ 39. INFLECTION OF THE THIRD DECLENSION.

In the declension of every noun, a distinction must be made between the *root*, and the changeable *termination* of the *case*. In the first and second declensions, the nominative has such a termination of case; in the third declension, however, such termination is attached only to the oblique cases—thus:

Dec. II. *λόγ -ος, λόγ -ου, λόγ -ω*

— III. *θήρ, θηρ -ός, θηρ -ι.*

Still in the third declension, the nominative is rarely so unchanged, as in $\theta\eta\rho$. In most cases its last syllable is modified either by *addition*, as gen. $\mu\tilde{\nu}$ -ος, from the root $\mu\tilde{\nu}$, where the nominative is $\mu\tilde{\nu}\varsigma$,—or by *dropping* a letter, as gen. σώματος, from the root σωματ, nom. σῶμα,—or by *substitution*, as gen. εἰκόνος, from the root εἰκον, nom. εἰκών.

REMARK. In order to decline correctly a noun in the third declension, it is absolutely necessary to know beforehand the nominative and one of the remaining cases. If, however, one only is known, the rules are much more simple for finding the nominative from the genitive, than for finding the genitive from the nominative; because in general the radical form is found uncorrupted in the genitive, but not in the nominative. It is also accordingly necessary in the lexicon to take note as well of the genitive, as of the nominative. But as in reading, some oblique case is more likely to occur than the nominative, and it is accordingly requisite, in order to ascertain the meaning of the word, to discover the nominative from said oblique case, the rules which follow may be applied for this purpose.

§ 40.

1. The most common changes, which the root of the word suffers in the nominative, are the following, viz.

a) The assumption of ς , as \acute{o} $\mu\tilde{\nu}\varsigma$, $\mu\tilde{\nu}$ -ος *mouse*; * \acute{o} ἅλς, ἅλ-ός, *salt*.

b) That instead of ϵ and o of the root, η and ω are found in the nominative, in masculines and feminines, as η εἰκών, εἰκόν-ος, *image*; ἀληθής, ἀληθέ-ος, *true*.

2. With respect to the more exact application of these principles, two principal cases must again be distinguished, viz. (1) That of a consonant before the inflectional termination; (2) That of a vowel before the inflectional termination.

* The learner is to understand in these and following examples, that from the radical form $\mu\nu$, which is detected in the genitive $\mu\tilde{\nu}\varsigma$, the nominative $\mu\tilde{\nu}\varsigma$ is derived.

§ 41.

1. When a consonant precedes the inflectional termination, and the nominative takes the *ς*, it is understood in the first place, that this *ς* with *γ, κ, χ*, and with *β, π, φ*, passes into *ξ* and *ψ*, as *κόραξ κόρακ-ος*, *ὄνυξ ὄνυχ-ος*, *ᾠψ ᾠπ-ός*, *χάλυψ χάλυβ-ος*.

2. These nominatives in *ξ* and *ψ* never change the *ε* and *ο* of the root, as *φλέψ φλεβός*, *φλόξ φλογός*, *αἰθίουψ αἰθιοπος*, excepting only *ἡ αἰώπηξ*, *αἰώπικος*, the fox.

3. If however the consonant immediately preceding the inflectional termination is a *δ, τ, or θ*, it is dropped before the *ς* assumed by the nominative, as *λαμπάς λαμπάδος*, *Λωρίς Λωρίδος*, *κηλὶς κηλῖδος*, *ὄρνις ὄρνιθος*, *κόρυς κόρυθος*, *ἡ Πάρνη Πάρνηθος*, *τέρας τέρατος*, *χάρις χάριτος*.

4. In like manner *ν* and *ντ* are dropped before this assumed *ς*; but in this case the short vowel, always with *ντ* and commonly with *ν*, is lengthened in the manner given above (§ 25. 4.) as *γίγας γίγαντος*, *χαρίεις χαρίεντος*, *ὀδούς ὀδόντος*,—*δελφίς* (long *ι*) *δελφίνος*, *Φόρκυς Φόρκυνος*,—*μέλας μελᾶνος*, *κτεῖς κτενός*.*

5. When *ς* is not assumed in the nominative, *ν* and *ρ* are the only consonants, which can remain at the end of the nominative, as *θήρ θηρ-ός*, *αἰών αἰών-ος*. It would be necessary to drop all the others; though this, however, actually occurs only with *τ*,† as *σῶμα σώματος*, *Ξενοφῶν Ξενοφῶντ-ος*.

In either case, *ε* and *ο* of the masculine and feminine are always changed into *η* and *ω*, as *λιμήν λιμέν-ος*, *ρήτωρ ρήτορ-ος*, *γέρον γέροντ-ος*.

6. Some neuters, which make *ατος* in the genitive, take *ρ* instead of *ς* in the nominative, as *ἡπαρ ἡπατος*.

* *εἰς* is the only additional like example. See below in § 70.

† Because all the other letters take the *ς* (*ξ* or *ψ*) in the nominative; *μ* and *σ* do not at all occur before the inflectional termination of this declension, and of *λ* the only example is *ἄλς*, *ἄλός*.

7. According to the premises, the usual cases, in which a consonant precedes the inflectional termination, are as follows, viz.

The genitive in $\left\{ \begin{array}{l} \gamma\omicron\varsigma, \kappa\omicron\varsigma, \chi\omicron\varsigma \\ \beta\omicron\varsigma, \pi\omicron\varsigma, \varphi\omicron\varsigma \end{array} \right\}$ from a nom. in $\left\{ \begin{array}{l} \xi \text{ (φλόξ &c.)} \\ \psi \text{ (ὦψ &c.)} \end{array} \right\}$
 “ “ “ $\delta\omicron\varsigma, \tau\omicron\varsigma, \theta\omicron\varsigma$ from a nom. in ς (λαμπάς, λαμπάδος &c.)

but especially

“ ατος from a nom. in $\left\{ \begin{array}{l} \alpha \text{ (σῶμα -ατος)} \\ \alpha\varsigma \text{ (τέρας -ατος)} \\ \alpha\rho \text{ (ἥπαρ -ατος)} \end{array} \right\}$

The genitive in νος from a nom. in $\left\{ \begin{array}{l} \nu \text{ (Πάν, Πανός)} \\ \varsigma \text{ (ῥίς, ῥινός)} \end{array} \right\}$

but especially

“ ενος and ονος from a nom. in ην and ων
 (λιμήν λιμένος, εἰκὼν εἰκόνης)

The genitive in ντος from a nom. in $\left\{ \begin{array}{l} \alpha\varsigma, \epsilon\iota\varsigma, \omicron\upsilon\varsigma, \upsilon\varsigma \\ \text{(φας φάντος, θείς θέντος,} \\ \text{δούς δόντος, φύς φύντος)} \\ \omega\nu \text{ (γέρον, οντος)} \end{array} \right\}$

“ “ “ ρος from a nom. in ρ (θήρ θηρός)

but especially

“ ερος and ορος from a nom. in ηρ and ωρ
 (αἰθήρ αἰθέρος, ῥήτωρ ῥήτορος)

and from two neuters in ορ, viz.

ἄορ sword and ἥτορ breast.

8. The following cases require particular attention, viz, ὁ, ἡ ἄλς ἁλός salt, sea; τὸ μέλι μέλιτος honey; τὸ κᾶρη κᾶρητος head; ἡ νύξ νυκτός night; ὁ ἄναξ ἄνακτος king; ἡ δάμαρ δάμαρτος spouse; ὁ ποὺς ποδός foot; with a few others which will be given below.

Remarks.

I. The quantity of the penult of the genitive in α, ε, υ, is only fixed, like that of the nominative of other nouns, by authority. In general it is short; those cases therefore only will be noted where it is long.

1. All substantives which make the genitive in *ανος, ινος, and υνος*, have the penult long; as *Πάν Πανός, παιάν παιᾶνος, ῥίς ῥίνος, δελφίς δελφίνος, μῶσυν μῶσυνος*.

2. In like manner the penults of several in *ις -ιδος* are long; and as these are all oxytones in the nominative, the long syllable in the genitive is circumflexed, by which mark they are known; as *σφραγίς σφραγίδος, κνημίς κνημίδος*.

3. Of others not included under the preceding heads, the following are to be noted as having the penult of the genitive long:

ὁ, ἡ ὄρνις, θος	bird	ὁ Φοίνιξ, κος	Phenician, palm-tree,
ἡ ἄγλις, θος	garlic	ὁ ῥίψ, πος	rush [red-colour]
ὁ τέττιξ, γος	locust	ὁ ἕψ, πος	(an insect)
ἡ μάστιξ, γος	scourge	ὁ θώραξ, κος	breast plate
ὁ πέρδιξ, κος	partridge	ὁ ἰέραξ, κος	hawk
ἡ βέμβιξ, κος	top	ὁ οἶαξ, κος	helm
ἡ σπάδιξ, κος	palm branch	ὁ κόρδαξ, κος	a dance
ὁ σύρφαξ, κος	filth	κῆρυξ, κος	herald
φέναξ, κος	deceiver	ὁ κήϋξ, κος	(a marine bird)
Φαίαξ, κος	Phæacian	ὁ βόμβυξ, κος	silkworm
βλάξ, κος	stupid	ὁ κόκκυξ, γος	cuckoo
ἡ ῥάξ, γος	grape	ὁ γύψ, πος	vulture
Κάρο	Carian	ὁ ψάρο	starling.

II. All monosyllable nominatives, with the exception of the pronoun *τίς*, are long; therefore *πῦρ, πυρός*.

III. When the termination *εις -εντος* is preceded by *η* or *ο*, a contraction commonly ensues; thus *τιμήεις τιμήεντος* contracted into *τιμῆς τιμῆντος*, *μελιτόεις μελιτόεντος* contracted into *μελιτοῦς -οῦντος*. Other examples are the names of cities in *οὺς οὔντος*, as *Οποῦς*, &c.

§ 42. VOWEL BEFORE THE ENDING.

1. Those nouns of this declension which have a vowel before the inflectional ending, (or *ος* pure in the genitive § 27.1), take almost universally a *ς* in the nominative; a few *neuters* only in *ε* and *υ*, and a few *feminines* in *ω*, are excepted.

2. Moreover as *neuters* only (§ 38 Rem.) have nominative endings short in *ε* and *ο*, hence in masculines and feminines the *ε* of the other cases becomes *η* or *ευ*, and the *ο* becomes *ω* or *ου*, in the nominative.

Thus in particular are derived the following, viz.

The gen. in *ᾰος* from the neuters in *ας*, (*σεῖας σεῖᾰος*).

“ “ “ *ιος* and *υος* from the nom. in *ις*, *ι*, and *υς*, *υ*,
(*κίς κίος, δάκρυ -υος*).

“ “ “ *οος* from { the nom. in *ους* (*βοῦς βοός*).
the feminines in *ω* and *ως*,
(*ἡχώ -όος, αἰδώς -όος*).

“ “ “ *εος* (*εως*) from { the nom. in *ης* and *ες*,
(*ἀληθής* neut. *ἀληθές* G. *έος*).
the nom. in *ευς*, (*ἱππεύς ἱππέως*).

In this place is especially to be noted *γραῦς γραῖος* an old woman. For *ναῦς* see § 56. 4.

4. Besides these, the genitives *εος* and *εως* are formed by a change of vowel, e. g.

a) From the numerous neuters in *ος*, as *τεῖχος, τείχεος*.

b) From most nominatives in *ις* and *ι*, and some in *υς* and *υ*, as *πόλις πόλεως, ἄστυ ἄστεος*.

REMARK. The vowels *α*, *ι*, *υ*, before the termination of the genitive (with the single exception of *γραῖος*) are short. The monosyllable nominatives are here also long, as *μῦς μύος*.

§ 43.

The following examples will serve, in essential points, for all the varieties in this declension.

Sing.	ὁ, animal.	ὁ, age.	ὁ, ἡ, divinity.	ὁ, lion.	ὁ, giant.
Nom.	θήρ	αἰών	δαίμων	λέων	γίγας
Gen.	θηρός	αἰῶνος	δαίμονος	λέοντος	γίγαντος
Dat.	θηρί	αἰῶνι	δαίμονι	λέοντι	γίγαντι
Acc.	θήρα	αἰῶνα	δαίμονα	λέοντα	γίγαντα
Voc.	θήρ	αἰών	δαῖμον	λέον	γίγαν
Dual.					
N.A.V.	θηρε	αἰῶνε	δαίμονε	λέοντε	γίγαντε
G. D.	θηροῖν	αἰῶνοιν	δαίμόνοιν	λέοντοιν	γίγαντοιν
Plural.					
Nom.	θηρες	αἰῶνες	δαίμονες	λέοντες	γίγαντες
Gen.	θηρῶν	αἰῶνων	δαίμόνων	λεόντων	γίγαντων
Dat.	θηροσί (ν)	αἰῶσι (ν)	δαίμοσι (ν)	λέουσι (ν)	γίγασι (ν)
Acc.	θήρας	αἰῶνας	δαίμονας	λέοντας	γίγαντας
Voc.	θηρες	αἰῶνες	δαίμονες	λέοντες	γίγαντες

Sing.	ὁ, raven.	ὁ, ἡ, child.	ὁ, jackall.	ὁ, woodworm.	τὸ, thing.
Nom.	κόραξ	παῖς	θῶς	κῆς	πράγμα
Gen.	κόρακος	καιδός	θῶος	κῖος	πράγματος
Dat.	κόρακι	παιδί	θῶϊ	κῖι	πράγματι
Acc.	κόρακα	παῖδα	θῶα	κῖν	πράγμα
Voc.	κόραξ	παῖ	θῶς	κῆς	πράγμα

Dual.

N.A.V.	κόρακε	παῖδε	θῶε	κῆε	πράγματε
G. D.	κοράκοιν	παιδοῖν	θωοῖν	κιοῖν	πραγματοῖν

Plur.

Nom.	κόρακες	παῖδες	θῶες	κῆς	πράγματα
Gen.	κοράκων	παιδων	θῶων	κῶν	πραγμάτων
Dat.	κόραξι (ν)	παισί (ν)	θωσί (ν)	κισί (ν)	πράγμασι (ν)
Acc.	κόρακας	παῖδας	θῶας	κῆας	πράγματα
Voc.	κόρακες	παῖδες	θῶες	κῆς	πράγματα

Remarks.

1. These examples will sufficiently illustrate the declension; for as soon as the nominative and genitive are ascertained by means of the foregoing rules and of the lexicon, the learner's reflection will easily suggest, that all nouns which end in ξ and ψ are declined like *κόραξ*,—all which have the genitive in *δος*, *θος*, and *τος*, like *παῖς* *παιδός*,—*ποιμήν* *ποιμένος* like *δαίμων* *δαίμονος*, *ὀδούς* *ὀδόντος* and *θεῖς* *θέντος* like *λέων* *λέοντος*, and *ἦπαρ* *ἥπατος* like *πράγμα* *-ατος*. It is only necessary to make some particular observations with regard to the *accusative* and *vocative* singular, and the *dative* plural, which will be presently done.

2. *Quantity.* The *ι*, *α*, and *ας*, in the terminations of the cases, are always short. Compare Remark II. 4, on Dec. I. For the quantity of the penult of the genitive, see the preceding sections.

3. *Accent.* The following are the principal rules relative to the accent.

a) In dissyllable and longer words, the accent remains on the same syllable as in the nominative, so long as its nature admits; see above in *κόραξ* and *αἰών*.

b) Monosyllables throw the accent, in the genitive and dative of each number, upon the termination of the case. On the termination *ων* it becomes a circumflex. See above *θῆρ* and *κῆς*.

c) On the contrary, the nominative, accusative, and vocative never have the accent on the *termination of the case*.*

Exc. From the second of these rules are principally excepted the *participles*, as *θεῖς θέντος, ὦν ὄντος*, &c.—the plural of the adjectives *πᾶς πᾶν*, (*παντός, παντί*), pl. G. *πάντων*, D. *πᾶσιν*,—and the genitive plural of some few others, as *θῶς* and *παῖς* above.

§ 44. OF THE ACCUSATIVE SINGULAR.

1. The principal termination of the accusative in this declension is *α*, but in some words in *ις*, *υς*, *αυς*, and *ους*, there is also an accusative in *ν*, formed, as in the other declensions, by changing the *ς* of the nominative into *ν*, and retaining the same quantity. This is the only form of the accusative for those nouns which have a vowel before the termination of the case; as *βοῦς* G. *βοός*—*βοῦν*· *δρῦς* *δρυός*—*δρῦν*, and also *ἰχθύς*, *πόλις*, *γραῦς*, &c.

2. Those on the other hand which have a consonant in the genitive, where the last syllable of the nominative is accented, make the accusative in *α*, as *ἐλπίς*—*ἰδος*—*ἐλπίδα*· *πούς* *ποδός*—*πόδα*. But if the last syllable be unaccented, they commonly take an *ν* in the accusative, though sometimes an *α*, as *ἔρις*—*ἰδος*—*ἔριν* and *ἔριδα*· *κόρυς*—*νθος*—*κόρυν* and *κόρυθα*· *εὐελπίς*—*ἰδος*—*εὐελπιν* and *εὐελπίδα*· *πολύπους*—*οδος*—*πολύπουν* and *πολύποδα*.

§ 45. OF THE VOCATIVE.

1. It is very common in this declension, for a noun to have a vocative of its own, but yet generally, especially in the Attic writers, to make the vocative like the nominative. The following are accordingly the rules, by which nouns in this declension may form their vocative; but it must be left to observation in particular cases, whether they do actually so form them, or make the vocative like the nominative.

2. The terminations *ευς*, *ις*, and *υς*, with the words *παῖς*, *γραῦς*,

* Care must be taken not to confound the termination of the *word*, as *σωτ-ήρ*, with the termination of the *case*, as *σωτηῆρ-α*.

and *βοῦς*, drop the *ς* in the vocative, and those in *εὗς* assume the circumflex; as *βασιλεὺς*, voc. ὦ βασιλεῦ,—and so *Πάρι*, *Δωρί*, *Τήβη*, ἡδύ, &c. and *παῖ*, *γραῦ*, *βοῦ*.

3. The same holds of those in *ας* and *εις*, which drop *ν* before their *ς*. They commonly, however, resume this *ν* in the vocative, as *τάλας*, *τάλανος*, ὦ τάλαν· *Αἴας -αντος*, ὦ Αἴαν· *χαρίεις -εντος*, ὦ χαρίεν.

4. Nouns, which in the termination of the nominative have *η* or *ω*, only shorten this in the vocative; but this in general only when the other cases also have *ε* and *ο*; see above *δαίμων* and *λέων*. So too *μήτηρ -έρος*, ὦ μῆτερ· ῥήτωρ -ορος, ὦ ῥήτορ· *Σωκράτης -εος*, ὦ Σώκρατες.

5. Feminines in *ώ* and *ώς* form the vocative in *οῖ*, as *Σαπφώ*, ὦ Σαπφοῦ· *Ἥώς*, ὦ Ἥοι.

REM. 1. The three following throw the accent back, viz. *πάτερ*, *ἄνερ*, *δᾶερ*, from *πατήρ*, *άνήρ*, *δαήρ* brother-in-law, G. *έρος*.

REM. 2. The words, which retain the long vowel in the other cases, remain also unaltered in the vocative, as ὦ *Πλάτων* G. *-ωνος*, ὦ *Ξενοφών* G. *-ώντος*, ὦ *ἱητήρ* G. *-ήρος*, ὦ *Κράτης* G. *-ητος*. There are three only of this kind, which shorten the vowel in the vocative, *Ἀπόλλων -ωνος*, ὦ Ἀπολλων· *Ποσειδών -ώνος*, ὦ Πόσειδον, *Νεπτύν*; and *σωτήρ -ήρος*, ὦ σῶτερ. Here also it is to be observed, that the accent is thrown back.

§ 46. OF THE DATIVE PLURAL.

1. When the termination *σιν* and *σι* of the dative plural is preceded by a consonant, the general rules again operate, as in the *ς* of the nominative (§ 41); see above in *κόραξ*, *παῖς*, *αἰών*, as also in *Ἀραψι*, *Ἀραβος*—*Ἀραψιν* ἡπαρ ἡπατος—ἡπασιν, &c.

2. When in these instances the vowel of the nominative is altered in the oblique cases, it remains altered in the dative plural; as *δαίμων -ονος*—*δαίμοσιν*· *ποῦς ποδός*—*ποσίν*· *ἀλώπηξ -εκος*—*ἀλώπεξιν*. But when *ντ* is omitted, the lengthening of the vowel mentioned above (§ 25. 4.) takes place; see above *λέων*, *γίγας*, and so too *ὀδούς -όντος*—*ὀδοῦσι*· *τυπεῖς -έντος*—*τυπεῖσιν*. If,

however, *ν* alone has been omitted, the short vowel remains, as *κτεῖς κτενός—κτεσίν*.

REM. 1. Also the adjectives (not participles) in *εις -εντος* have only an *ε*, as *φωνήεις -εντος—φωνήεσιν*.

3. When the termination *σιν, σι*, is immediately preceded by a vowel—of course when there is an *ος* *pure* in the genitive—this vowel also remains unaltered, as in the other oblique cases; as *ἀληθής -έος—ἀληθέσι· τεῖχος -εος—τείχεσι· δρυς δρυός—δρυσίν*. Only when the nominative singular of such words has a diphthong, the dative plural also assumes it, as *βασιλεύς -έως—βασιλεῦσι· γραῦς γραός—γραυσί· βοῦς βοός—βουσίν*.

REM. 2. In the *ancient* and *Epic dialect*, instead of *σι* and *σιν*, in all words, *εσι* and *εσιν*, or *εσσι* and *εσσιν*, are used; which termination, as it begins with a vowel, is appended precisely like the terminations of the other cases, as *ἀνάκτ-εσι, κοράκ-εσι, ἰχθύ-εσσιν*.

§ 47. SYNCOPE OF SOME NOUNS IN *ηρ*.

1. Some nouns in *ηρ*, G. *ερος*, drop the *ε* in the genitive and dative singular, and also in the dative plural, where they take an *α* after the *ρ*, as *πατήρ father*,

Gen. (*πατέρος*) *πατρός*, Dat. (*πατέρι*) *πατρί*

A. *πατέρα*, V. *πάτερ*.

Pl. *πατέρες*, G. *πατέρων*, D. *πατράσι*, A. *πατέρας*.

2. The same is the case, with some anomaly of the accent, in the following; *μήτηρ* (*μητέρος*) *μητρός*, *mother*; *ἡ γαστήρ* (*γαστέρος*) *γαστρός*, *belly, stomach*; *θυγάτηρ* (*θυγατέρος*) *θυγατρός*, *daughter*; *Δημήτηρ* (*Δημητέρος*) *Δήμητρος*, *Ceres*; which last makes in the accusative *Δήμητρα*. For *ἀνήρ*, see the anomalous nouns, § 56. 4.

REMARK. The poets sometimes neglect this syncope, and say for instance *πατέρος*, and sometimes they adopt it where in general it is not found, as *πατρῶν, θύγατρεις*.

§ 48. CONTRACTED DECLENSION.

1. Of the nouns that have *ος* pure in the genitive, there are very few which are not, in the common language, more or less contracted; although it is by no means always done, where by the general rules it might be.

2. In some respects, moreover, the mode of contraction varies from that prescribed by the general rules, and one species of this variety is expressed in the following canon, viz.

The contracted accusative plural of the third declension is formed like the contracted nominative plural.

REMARK. Thus, for instance, *ἀληθείας* and *βόας* are regularly contracted, *ἀληθεῖς*, *βοῦς*, and, contrary to the general rules, the contraction of the accusative *ἀληθείας*, *βόας*, is exactly the same.

§ 49.

Words in *ης* and *ες*, G. *εος*, which are almost exclusively adjectives, neuters in *ος* and *εος*, and the feminines in *ω* and *ως*, G. *οος*, are contracted in all cases, where two vowels meet.

EXAMPLES.

Sing.	ἡ, galley.	τὸ, wall.	ἡ, echo.
Nom.	τριήρης	τείχος	ἡχώ
Gen.	τριήρεος τριήρους	τείχεος τείχους	ηχόος ηχοῦς
Dat.	τριήρει τριήρει	τείχει τείχει	ηχοῖ ηχοῖ
Acc.	τριήρεα τριήρη	τείχος	ηχοα ηχώ
Voc.	τρίηρες	τείχος	ηχοῖ

Dual.

N.A.V.	τριήρεε τριήρη	τείχεε τείχη	ἡχώ
G. D.	τριήρεοιν τριήροιν	τείχεοιν τείχοιν	2d decl.

Plur.

Nom.	τριήρεις τριήρεις	τείχεα τείχη	ἡχοῖ
Gen.	τριήρεων τριήρων	τείχων τείχων	2d decl.
Dat.	τριήρεσι (ν)	τείχεσι (ν)	
Acc.	τριήρεας τριήρεις	τείχεα τείχη	
Voc.	τριήρεις τριήρεις	τείχεα τείχη	

Remarks.

1. The uncontracted forms of the feminine in *ω* and *ως* are not used even by the Ionics. These words moreover are commonly used only in the singular. The dual and plural when used are formed according to the second declension.

2. The neuter adjectives in *ες* are declined like the neuters in *ος*; accordingly in the plural we have *τὰ ἀληθῆ, ἀληθῆ*.

3. The dual in *η* formed from *εε* departs from the general rule in § 27. 3.

4. One masculine in *ως*, G. *ωος*, viz. *ἥρως* the hero, admits a contraction, of which however no use is made in prose, except in *ἥρωα ἥρω, — ἥρωας ἥρωος*.

§ 50.

1. All other words admit the contraction only in the nominative, accusative, vocative plural, and partly also in the dative singular, particularly those in *υς*, G. *υος*, as *ὁ ἰχθύς* fish.

Sing. N. *ἰχθύς*, G. *ἰχθύος*, D. *ἰχθύι*, A. *ἰχθύν*.

Plur. N. *ἰχθύες* contr. *ἰχθῦς*, G. *ἰχθύων*, D. *ἰχθύσι (ν)*,

A. *ἰχθύας* contr. *ἰχθῦς*.

2. In the same manner are formed those in *ις*, if, according to the Ionic and Doric mode, they have *ιος* in the genitive; as in Herodotus, *πόλις* G. *πόλιος*,—pl. *πόλιες* and *πόλιαι*, contr. *πόλις*,—and these have also in the dative singular *πόλι* contr. *πόλι*.

3. Another example is *βοῦς* ox, cow.

Sing. N. *βοῦς*, G. *βοός*, D. *βοῖ*, A. *βοῦν*, V. *βοῦ*.

Plur. N. *βόες* contr. *βοῦς*, G. *βοῶν*, D. *βουσί (ν)*, A. *βόας* contr. *βοῦς*.

Also *γραῦς* an old woman.

Sing. N. *γραῦς*, G. *γραός*, D. *γραῖ*, A. *γραῦν*, V. *γραῦ*.

Plur. N. *γραῖες* contr. *γραῦς*, G. *γραῶν*, D. *γραυσί (ν)*,

A. (*γραῖας*) contr. *γραῦς*.

In this last word is to be remarked the uncommon contraction of *γραῖες* into *γραῦς*.

REM. 1. It is worthy of note that, by this contraction, the plural number is again made similar to the nominative singular; and even where the quantity is different, the accent sometimes remains the same; as nom. sing. *ὁ βότρυς* the cluster of grapes, acc. pl. *τοὺς βότρυς*.

REM. 2. The word *ὄϊς* *sheep* follows the example of *πόλις* above, and accordingly makes Gen. *ὄϊος*, and Nom. and Acc. pl. *ὄϊς*, with the *ι* long. Commonly, however, even the nominative singular is contracted, as *ῥοῖς*, and then the word is thus declined:

Sing.	Pl.
Nom. <i>οῖς</i>	<i>οῖες, οῖς</i>
Gen. <i>οῖός</i>	
Dat. <i>οῖι</i>	
Acc. <i>οῖν</i>	<i>οῖας, οῖς.</i>

Hence we can say *ῆ, αῖ*, and *ταῖς, οῖς*.

§ 51.

1. Most nouns in *ις* and *ι*, and some few in *υς* and *υ*, retain in common language the vowel of the nominative only in the accusative and vocative singular; in all other cases they change it into *ε*. In these words, also, the dative *εῖ* is changed into *ει*, and the plural *εις* and *εας* into *εις*, and the neuter *εα* into *η*, but no farther contraction takes place.

2. The substantives in *ις* and *υς* have besides what is called the *Attic genitive*, by which, instead of *ος* in the genitive singular they make *ως*, and in the dual, instead of *οιν* they make *ων*, but accent all three genitives as if the last syllable were short.

3. The neuters in *υ* and *ι* have the common genitive, as *ἄστν*, *ἄστεος*, *ἄστέων*, *πέπερι*, *πεπέρεος*.

EXAMPLES.

S.	ῆ, city.*	ὄ, ell.	τὸ, city.		Plur.		
N.	πόλις	πῆχυς	ἄστν		πόλεις	πήχεις	ἄστη
G.	πόλεως	πήχεως	ἄστεος		πόλεων	πήχεων	ἄστέων
D.	πόλει	πήχει	ἄστει		πόλεσι (ν)	πήχεσι (ν)	ἄστεσι(ν)
A.	πόλιν	πήχυν	ἄστν		πόλεις	πήχεις	ἄστη
V.	πόλι	πήχυν	ἄστν		πόλεις	πήχεις	ἄστη
Dual.							
N. A.	πόλεε	πήχέε	ἄστεε				
G. D.	πόλεων	πήχεων	ἄστέων				

* In general *πόλις* signifies *city* politically, and *ἄστν* geographically.

REM. Adjectives in *υς*, *υ*, have the common genitive, and also do not contract the neuters plural, as *ἡδύς* neut. *ἡδύ*, gen. *ἡδέος*, Plur. *ἡδέεις* neut. *ἡδέα*.

§ 52.

1. Nouns in *εύς* have also the Attic genitive, but only the singular in *ως*, and without any peculiarity of accent. In these too the contraction extends only to the *dative singular* and *nominative and accusative plural*, in which last case, however, the *έας* is more common.

EXAMPLE.

Sing.	ὁ, king.	Dual	Plural
Nom.	βασιλεύς	βασιλέε	βασιλεῖς
Gen.	βασιλέως	βασιλέοιν	βασιλέων
Dat.	βασιλεῖ		βασιλεῦσι (ν)
Acc.	βασιλέα		βασιλέας and βασιλεῖς
Voc.	βασιλεῦ		βασιλεῖς

REM. The length of the *α* in the *accusative singular* and *plural* is an Attic peculiarity. The earlier Attic writers contract the *nominative plural* into *ης*, as *βασιλῆς*. The Ionians make uniformly *βασιλῆος*, *βασιλῆι*, *-ῆα*, *-ῆας*, &c.

§ 53.

1. There are some peculiarities in the contraction of the third declension adopted by the Attic writers, when another vowel precedes and follows *ε*. In that case the termination *εα* is contracted, not into *η*, but into *α*, as *ὑγιής* *healthy*, Acc. sing. and Neut. pl. *ὑγέα* contr. *ὑγιᾶ*· *χρεός* *debt*, Pl. *χρέεα* *χρέα*.

REM. 1. Even some in *εύς* drop the *ε* in this manner before *α*, *ας*, and *ως*, as *χοεύς* (a certain measure), G. *χωῶς* (for *χοέως*), Acc. pl. *χοᾶς*.

2. In proper names in *κλέης* contr. *κλῆς*, a double contraction arises, which, however, is confined in general to the *dative*.

N.	Περικλέης	contr.	Περικλῆς
G.	Περικλέεος	contr.	Περικλέους
D.	Περικλέει	"	Περικλέει Περικλεῖ
A.	Περικλέεα	"	Περικλέα
V.	Περικλέες	contr.	Περικλείς

§ 54.

1. Of the neuters in *ας* these two, viz. *κέρας* horn and *τέρας* miracle, make *ατος* in the genitive, but drop the *τ* in the Ionic dialect, as *κέρατος*, *κέραος*· *τέρατος*, *τέραος*. And the three following, viz. *γῆρας* old age, *γέρας* honour, and *κρέας* flesh, always have *ας* only.

2. Hence arises the following contraction.

EXAMPLE.

	Sing.	Dual	Plural
N. A. V.	<i>κέρας</i>	<i>κέραιε κέρα</i>	<i>κέραα κέρα̃</i>
G.	<i>κέραος κέρως</i>	<i>κέραοιν κερῶν</i>	<i>κεράων κερῶν</i>
D.	<i>κέραι̃ κέρα</i>		<i>κέρασι (ν)</i>

3. The other neuters in *ας*, *ας*, as *δέπας* cup, *σέλας* glitter, have only the forms in *α* and *α*, as *τὰ δέπα*, *τῷ σέλᾱ*.

REM. The Ionians often change the *α* into *ε*, in the inflection, as *κέρεος*, *τὰ κέρεα*, &c.

§ 55.

The comparatives in *ων*, neut. *ον*, gen. *ονος*, drop the *ν* in the accusative singular and the nominative, accusative, and vocative plural, and contract the two vowels. It is here, however, to be remarked, that without this contraction the *ν* is never dropped, even in the Ionic dialect.

EXAMPLE.

	Sing.	Plur.
Nom.	<i>μείζων</i> greater	<i>μείζονες</i> contr. <i>μείζους</i>
Gen.	<i>μείζονος</i>	<i>μείζόνων</i>
Dat.	<i>μείζονι</i>	<i>μείζοσι (ν)</i>
Acc.	<i>μείζονα</i> contr. <i>μείζω</i>	<i>μείζονας</i> contr. <i>μείζους</i>
Voc.	<i>μείζον</i>	<i>μείζονες</i> contr. <i>μείζους</i>

Neuter pl. *τὰ μείζονα* contr. *μείζω*.

The dual remains unaltered.

REM. Of the same character, though more violent, is the contraction familiar to the Attics of the accusative of the two names *Ἀπόλλων -ωνος*, and *Ποσειδῶν -ωνος* Neptune, viz.

Acc. *Ἀπόλλωνα*, *Ἀπόλλω* *Ποσειδῶνα*, *Ποσειδῶ*.

Examples for practice in all the rules of the third declension.

Such letters preceding the termination of the case, as cannot be ascertained by the foregoing rules, are given in parentheses.

I. Examples of such as have consonants before the termination of the case.

ὁ ἄγκων	elbow	ἡ Ἑλλάς (δ)	Greece
ἡ ἀηδών (ο)	nightingale	ὁ Ἕλλην	a Greek
ὁ ἀήρ (ε)	air	ἡ ἐλπίς (δ)	hope
ὁ αἰθήρ (ε)	sky	ἡ ἔρις (δ)	strife
ἡ αἶξ (γ)	goat	ὁ θεράπων (οντ)	servant
ἡ ἀκτίς (ιν)	ray	ὁ θίς (ιν)	heap
ὁ ἀνδριάς (ντ)	statue	ὁ ἰέραξ (ᾱκ)	hawk
ὁ ἄξων (ο)	axle	ὁ ἱμάς (ντ)	thong
ἡ αὐλαξ (κ)	furrow	ἡ κατῆλιψ (φ)	stair
ἡ βήξ (χ)	cough	ἡ κηλίς (ιδ)	spot
ὁ γέρον (οντ)	old man	ὁ κλών	branch
ὁ γρύψ (π)	griffin	ἡ κνημίς (ιδ)	splint
ὁ γύψ (ῡπ)	vulture	ἡ κόρυς (θ)	helmet
ἡ δαίς (τ)	meal	ὁ κτείς (εν)	comb
ἡ δᾶς (δ)	torch	ἡ κύλις (κ)	cup
ὁ δελφίς (ιν)	dolphin	τὸ κύμα	wave
ὁ δράκων (οντ)	serpent	ἡ λαῖλαψ (π)	storm
ὁ Λάκων	Lacedemonian	ἡ σάρξ (κ)	flesh
ὁ λάρυγξ (γ)	throat	ἡ σειρήν	siren
ὁ λεμήν (ε)	port	τὸ στόμα	mouth
ἡ λύγξ (κ)	lynx	ἡ Στύξ (γ)	the Styx
ὁ μάστιξ (ιγ)	scourge	ἡ Σφίγξ (γ)	Sphinx
ὁ μήν	month	ἡ Τίρυνς (θ)	(name of a city)
ὁ μόσυν (ῡ)	(wooden tower)	ὁ φθείρ	louse
τὸ νέκταρ	nectar	ἡ φλέψ (β)	vein
ὁ ὄνυξ (χ)	nail, talon	ἡ φλόξ (γ)	flame
ὁ ὄρτυξ (γ)	quail	ὁ φῶρ	thief
τὸ οὔθαρ (τ)	udder	τὸ φῶς (τ)	light
ὁ παϊάν (ᾱ)	paean	ὁ χάλυς (β)	steel

ὁ πένης (τ)	poor man	ἡ χελιδών (ο)	swallow
ὁ πίναξ (κ)	tablet	ὁ χήν	goose
ὁ ποιμήν (ε)	shepherd	ἡ χθών	earth
ἡ πτέρυξ (γ)	wing	ἡ χιών (σ)	snow
ἡ πτύξ (χ)	fold	ἡ χλαμύς (δ)	military robe
ὁ ῥίς (ιν)	nose	ὁ ψάρ (ᾱ)	starling
ἡ Σαλαμῖς (ιν)	Salamis	ἡ ὤψ	visage.

II. *Examples of such as have a vowel before the termination of the case, and are more or less contracted.*

τὸ ἄνθος	flower	ὁ ὄρεύς	mule
ὁ βότρυς	grape	τὸ ὄρος	mountain
τὸ γένος	race	ἡ ὄψις	sight, vision
ἡ γένυς	jaw bone	ἡ πειθώ	persuasion
τὸ σκέπας	cover	ὁ πέλεκυς	ax (see § 51. 2.)
ἡ δοῦς (ῦ)	oak	τὸ πέπερι	pepper
ὁ ἵππεύς	horseman	ἡ πίνυς	pine
τὸ κόμμι	gum	ἡ ποίησις	poetry
ἡ Λητώ	Latona	ἡ πράξις	action
ὁ μάντις	prophet	ὁ στάχυς	ear
ὁ μῦς (ῦ)	mouse	ἡ φύσις	nature.

§ 56. IRREGULAR DECLENSION.

1. Irregularity in the declension of nouns, as in the conjugation of verbs, has its origin for the most part in the existence of a twofold form of the same word. It is frequently the case that the Greek language, particularly in the ancient and poetical dialect, has words of several terminations and forms of inflection, while the signification remains the same; as *Δημήτηρ* and *Δήμητρα* *Ceres*; *δάκρυον* and *δάκρυ* *tear*. This latter form is older.

2. Occasionally, moreover, one form remained in use in one case and one in another; and thus a word became a true *anomaly*; see below *Ζεύς*, *γυνή*, *ὕδωρ*, &c. But often both forms con-

tinued in use in the same case, as *υἱός* son, G. *υἱοῦ* and *υἱέος*, and such an instance is called by the grammarians an *abundans*.

3. When both forms suppose one nominative, from which they variously descend, the word is called a *Heteroclite*, as when *Οἰδίπους* makes in the G. *Οἰδίποδος* and *Οἰδίου*. When however one of the forms supposes a different obsolete nominative, it is called a *Metaplasma*, as *ὄνειρον* dream, Gen. *ὄνειρου* and *ὄνειρατος*, from the obsolete *ὄνειρας*.

4. The following words, of which some are *Heteroclites* and some *Metaplasms*, are worthy of particular note for the irregularity of their declensions.

1. *Ἄνθρωπος* man belongs to the class of words like *πατήρ* (§ 47), but it admits the syncope in all increasing cases, with an insertion of *δ* (§ 19 Rem. 1), as *ἄνδρός*, *ἄνδρι*, *ἄνδρα*, *ὃ ἄνερ*. Pl. *ἄνδρες*, *ἄνδρων*, *ἄνδράσιν*, *ἄνδρας*. The poets, not Attic, make use of the original form of the genitive *ἀνέρος*, &c.

2. *Κύων* dog, *κυνός*, *κυνί*, *κύνα*, *ὃ κύων*. Pl. *κύνες*, *κυνῶν*, *κυσί*, *κύνας*.

3. *Πνύξ*, ἡ, a place in Athens, in the old writers *πυκνός*, *πυκνί*, *πύκνα*, afterwards also *πυγκός*, &c.

4. *Χεῖρ*, ἡ, hand, *χειρός*, in the G. D. dual *χερῶν*, and the D. pl. *χερσί*.—By the poets also *χερός*, *χερί*.

5. *Θρίξ* hair has *τριχός*, &c. D. pl. *θριξί*, according to § 18. 3.

6. *Οὖς*, τό, ear, G. *ωτός*, &c. G. pl. *ὠτων*, D. pl. *ὠσιν*.

7. *Γάλα*, τό, milk, G. *γάλακτος*, D. *γάλακτι*.

8. *Ἵδωρ*, τό, water, and *σκῶρ*, τό, filth, have G. *ὑδατος*, *σκατός*, &c. D. pl. *ὑδασι*, &c.

9. *Γόνυ*, τό, knee, and *δόρυ*, τό, spear, have G. *γόνατος*, *δόρατος*, &c. D. pl. *γόνασι*, &c.—There is also an ancient genitive and dative, *δορός*, *δορί*, from *δόρυ*.—Ion. *γούνατος*, *δούρατος*, &c. Epic *γουνός*, *δούρος*, Pl. *τὰ γούνα*, *δοῦρα*, &c.

10. *Θέμις*, ἡ, justice, *Themis*, G. in the ancient and epic form *Θέμιστος*, &c. afterwards also *Θέμιτος* and *Θέμιδος*. Ionic *Θέμιος*.

11. *Μάρτυς* witness, *μάρτυρος*, &c. A. *μάρτυρα* and *μάρτυν*, D. pl. *μάρτυσιν*.

12. *Ναῦς*, ἡ, *ship*, Ionic *νηῦς*, is thus declined by the Attics, G. *νεώς* (for *ναός* § 26 Rem. 7.) D. *νηῖ*, A. *ναῦν*, N. pl. *νῆες*, G. *νεῶν*, D. *ναυσίν*, A. *ναῦς*. (See *βοῦς* § 50. 3.) The Ionians have sometimes *νηός* &c. sometimes *νεός* &c. and in the A. *νῆα* and *νέα*.

13. *Κλεῖς*, ἡ, *key*, G. *κλειδός*, has in the accusative *κλειῖδα*, but more commonly *κλεῖν*, and in the plural *κλειῖδες*, *κλειῖδας*, contr. *κλεῖς*.

14. *Ζεὺς* *Jupiter*, G. *Διός*, D. *Διί*, A. *Δία*, V. *Ζεῦ*, by the poets also *Ζηρός*, *Ζηνί*, *Ζῆνα*, from the obsolete nominatives *Δις* and *Ζῆν*.

15. *Γυνή* *woman*, *γυναικός*, *γυναικί*, *γυναῖκα*, ὦ *γύναι*. Pl. *γυναῖκες*, *γυναικῶν*, *γυναιξί*, from the obsolete *Γυναῖξ*.

Remarks.

1. To the Heteroclitics are also to be added those in *ης*, which are declined according to the first and third declensions; especially proper names like *Θαλῆς*, which makes commonly G. *Θαλοῦ*, (or by the Ionics with a change of the accent, *Θάλεω*,) D. *Θαλή*, Acc. *Θαλήν*,—but also *Θάλητος* &c. This holds of others in the accusative alone. All compound proper names, which have *εος* in the genitive, make the accusative in *η* and *ην*, as *Σωκράτης*, G. (*εος*) *ους*, Acc. *Σωκράτη* and *Σωκράτην*. In like manner *Ἀρης* *Mars*, G. *Ἀρεος* which is never contracted, D. *Ἀρεῖ*, *Ἀρει*, Acc. *Ἀρη* and *Ἀρην*. On the other hand many words in *ης*, which belong to the first declension, are formed by the Ionics in the accusative singular and plural like the *third*, as *τὸν δεσπότηα*, Pl. *τοὺς δεσπότηας*, from *δεσπότης -ου*, and *Μιλτιάδεα* from *Μιλτιάδης -ου*.*

2. Another sort of Heteroclitics are those in *ις*, which in their inflection sometimes do, and sometimes do not, assume a consonant; as *ἡ μήνις* *anger*, G. *μήνιος* and *μήνιδος* ὁ, ἡ ὄρνις *bird*, generally ὄρνιθος &c. but also Pl. ὄρνεις, ὄρνειων.

* All names formed like patronymics, as *Μιλτιάδης*, *Εὐριπίδης*, &c. and most others not compounded like *Σωκράτης* &c. viz. *Αἰσχίνης*, *Ξεφξής*, *Γύγης*, &c. are declined in the Greek throughout according to the first declension, with the exception of the Ionicism mentioned in the text. The Latins, on the contrary, form them according to the third declension, as *Milliadiis*, *Xerxis*, &c.

3. The nominative endings in *ως* and *ων* also exhibit a variety of changes, viz.

a) Nom. *ως* and *ος*, as *ἡ ἄλως threshing floor*, G. *ω*, N. pl. *ἄλοι*.

b) “ *ως*, G. *ω* and *ωος*, as *Μίνως*.

c) “ *ως*, G. *ωτος*, which also sometimes drop the *τ*. The word *ὁ ἴδρωσ sweat*, *ἴδρωτι*, *ἴδρωτα*, has also another form with the Attics, viz. *τῷ ἴδρω*, *τὸν ἴδρω*, which may be regarded as a contraction like *κέρᾱτι*, *κέρᾱ*, but which also corresponds with the forms of the second declension Attic. The word *ὁ γέλως-laughter* has in the accusative *γέλωτα* and *γέλων*. So also *ὁ χρώς-skin* makes the dative *χρῶ*, but only in the proverbial phrase *ἐν χρῶ* closely. The Ionians make *χρώς* *χρούς*, &c.

d) Nom. *ως* and *ων*. In these words, the double form occurs even in the nominative, as *ὁ τυφῶς-ω*, and *τυφῶν-ωνος*, *whirlwind*.

4. The word *νίος* is regularly declined according to the second declension, but receives also the following forms of the third declension, particularly in the Attic writers, viz. G. *νίεος*, D. *νιέϊ*, Acc. *νιέα*. Dual *νιέε*, *νιέουν*. Pl. *νιέϊς*, *νιέων*, *νιέσιν*, *νιέας* and *νιέϊς*.

5. Of *δένδρον tree* and *κρίνον lily*, there are datives plural *δένδρεσι*, *κρίνεσι*, and also other cases, which suppose a nominative singular in *ος* of the third declension.

6. It is also an instance of *Metaplasm*, when sometimes from masculines in *ος* of the second declension plurals in *α* are formed, as *τὰ δεσμά*, *ζυγά*, *σταθμά*, *σίτα*, from *ὁ δεσμός feller*, *ζυγός yoke*, *σταθμός balance*, *σίτος food*.

7. Some words of more recent or foreign origin have a very simple declension, as *Φιλῆς*, G. *Φιλη*, D. *Φιλῆ*, A. *Φιλῆν*. *Ἰησοῦς*, G. *Ἰησού*, D. *Ἰησου*, A. *Ἰησούν*.

8. An anomaly of a very curious kind exists in the epic dialect, in the very common final syllable *φιν* and *φι*, which is used instead of the dative or genitive singular or plural, being appended to words in the following manner, viz. *στρατός army*, *στρατόφι κεφαλή head*, *κεφαλήφι βία violence*, *βίηφι στήθος-breast*. *στήθεσφιν*.

§ 57. DEFECTIVES AND INDECLINABLES.

1. Defective nouns are chiefly such as, in their nature, cannot well occur in more than one number, particularly the following plurals; τὰ ἔγκυα *entrails*, οἱ ἑτηοῖαι *trade winds*, and the names of *festivals*, as τὰ Βιονύσια *the feast of Bacchus*.

2. Certain words are defective, which only occur in particular connexions; such are the following, viz.

The neuters ὄναρ *vision*, and ὕπαρ *real appearance*, only used as *nominative* and *accusative*.

Τὸ ὄφελος and τὸ ἥθος, *advantage*, only used as *nominative*, as τί ἂν ἡμῖν ὄφελος εἴης; *of what advantage wouldst thou be to us?*

Μάλη, instead of μασχάλη, *shoulder*, in the phrase ὑπὸ μάλῃς *under the arm*.

3. Lastly there are nouns defective in particular cases; such in prose are the following, viz.

— G. τοῦ ἀρνός *of the lamb*, D. ἀρνί, A. ἄρνα, Pl. ἄρνες, D. ἀρνάσι, all which are cases of an obsolete nominative ἈΡΡΗΝ, Gen. ΑΡΡΕΝΟΣ, and by syncope ἀρνός. The want of a nominative is supplied by ὁ ἀμνός.

Πρέσβυς *an old man* has in this signification only Acc. πρέσβυν, V. πρέσβυ. In the signification of *ambassador* it has only αἱ πρέσβεις &c. D πρέσβεσι. The cases here wanting are borrowed from πρεσβύτες *an old man*, and πρεσβευτής *an ambassador*.

4. *Indeclinables* are for the most part only some foreign names, as τὸ πάσχα *Easter*, and among them the names of the letters of the alphabet, as ἄλφα, μῦ, &c. Of pure Greek words, most of the cardinal numbers are also indeclinable. (§ 70.)

§ 58. ADJECTIVES.

1. There are in Greek, as in Latin, adjectives both of two and of three endings; in the former, the masculine and feminine gender have a common form.

2. The feminine of adjectives of three endings always follows the first declension of nouns.

3. The neuter has in the nominative, and of course in all the *like* cases (see § 33. Rem. 5), always one form; which, however, in the remaining cases is uniformly declined like the masculine.

REMARK. It is therefore only necessary, in order to decline the adjective correctly, to know all the parts of the nominative, and the genitive of the masculine.

§ 59. ADJECTIVES IN *os*.

1. Most numerous are the adjectives in *os*, which correspond to the Latin in *us*, and have, like those, either three endings, viz. masc. *os*, fem. *η* or *ᾱ*, neut. *ον*,—or two endings, viz. com. *os*, neut. *ον*.

NOTE. For the few with the neuter in *ο*, see the pronoun § 74.

2. The greater part are of three endings, and these, when a vowel or *ρ* precedes, have in the fem. *ᾱ*, G. *ας*, otherwise always *η*. E. g. *φίλος*, *φίλη*, *φίλον*, *dear*, *friend*; *λυρικός*, *ῆ*, *όν* *δεινός*, *ῆ*, *όν*, *dreadful*. But also, *φίλιος*, *φιλία*, *φίλιον*, *friendly*; *ἐλεύθερος*, *έρα*, *ερων*, *free*; *πυρρός*, *ᾱ*, *όν*, *red like fire*; and other examples are *ἀριστερός* *left*, *δεξιός* *right*, *δῆλος* *plain*, *ἐρυθρός* *red*, *θαυμάσιος* *wonderful*, *θεῖος* *divine*, *κοῦφος* *light*, *λεῖος* *smooth*, *λευκός* *white*, *μόνος* *alone*, *σοφός* *wise*, *σκληρός* *hard*.

REM. 1. But those in *oos* have *η*, as *ὄγδοος* *the eighth*, *ὄγδοη*, *θοός*, *swift*, *θoή*. But if *ρ* precede, these also have *α*, as *ἀθρόος* *frequent*, *ἀθρόα*. The feminine in *α* is long. With respect to the accent see above § 34 Rem. III.

3. Of two endings are such as these, viz. *ὁ* and *ῆ* *βάρβαρος* *not Greek*, *ῆσυχος* *calm*, *τιθασσός* *tame*, and in the Attics many others also, which are commonly of three endings.

4. In an especial manner belong to the adjectives of two endings all compounds, which, without any particular derivational ending, terminate in *os*; as *ὁ*, *ῆ* *φιλότεκνος* *fond of children*, *βαρύτονος* *barytone*, *πολυφάγος* *voracious*, *εὐφωνος* *harmonious*, *ἄλογος* *irrational*, *ἀργός* for *ἄεργος* *idle*, *ἀπόκληρος* *disinherited*, *διάλευκος* *whitish*, although the simple is *λευκός*, *ῆ*, *όν*.

Also adjectives formed in this manner from compound verbs, as *διάφορος*, *ὑπήκοος*, from *διαφέρω*, *ὑπακούω*, &c.

5. All adjectives derived from other words, by the manifest addition of the derivational endings *κος*, *λος*, *νος*, *ρος*, *τος*, *τος*,—as *μαντικός* from *μάντις*, *δειλός* and *δεινός* from *ΔΕΙΩ*, *ξανερός* from *φαίνω*, *πλεκτός* from *πλέω*, *χρύσεος* from *χρυσός*,—are, at least in prose, of three endings.

On the other hand, among the adjectives in *μος*, *ιος*, *ειος*, *uiος*, are several of common gender.

REM. 2. When an adjective has one of these terminations, and is also compounded, a conflict of the different analogies ensues, with respect to which the following is to be observed.

a) The compounds in *κος* have not their immediate origin in a composition, but are only derived from compound words; they have therefore always three endings, as *ἐπιδεικτικός*, *ή, όν*, from *ἐπιδείκνυμι*, *εὐδαιμονικός*, *ή, όν*, from *εὐδαιμών*.

b) Other verbals, when they are first compounded as adjectives, follow the *fourth* rule above; as *πνευστός*, *ή, όν*, from *πνέω*, *θεόπνευστος*, *ον*, *inspired*; *παιδευτός*, *ή, όν*, from *παιδεύω*, *ἀπαιδευτος*, *ον*, *untaught*. When, however, they are derived from compound verbs, the usage varies between the two formations.

§ 60. CONTRACTS IN *ους*.

1. Some adjectives in *ος* are contracted, viz.

a) Those of common gender, which are formed by composition from contracts of the second declension, like *νοῦς*, *πλοῦς*, as *εὖνοος*, *εὖνοον*, *favourably disposed*, contr. *εὐνοους*, *εὐνοουν*, G. *εὐνου*, &c. The neuter plural in *οα* remains unaltered in this form, as *τὰ ἄνοα* from *ἄνους* *senseless*.

b) The numerical ideas *ἀπλός*, *διπλός*, *ή, όν*, &c. *simple*, *twofold*, &c. which have the peculiarity, that they uniformly contract *όη* and *όα* into *ή* and *ᾱ*. E. g.

Sing. *διπλός*, *διπλή*, *διπλόον*. Plur. *διπλόοι*, *διπλόαι*, *διπλόα* contr. *διπλοῦς*, *διπλή*, *διπλοῦν*. contr. *διπλοῖ*, *διπλαι*, *διπλά*.*

* With these numerical adjectives must not be confounded the compounds of *πλοῦς* *navigation*, as *ό, ή ἄπλους* *unnavigable*, *εὐπλους*, &c. neut. *ουν*, neut. pl. *οα*.

2. Some adjectives also in εος, expressing a *substance* or *material*, are contracted, with a transposition of the accent; e. g.

χρύσεος, χρυσεία, χρύσειον

contr. χρουσοῦς, χρυσεῖη, χρουσοῦν, G. οὔ, ῆς, οὔ, &c.

When another vowel or ρ precedes, the feminine is contracted not into ῆ, but into ᾱ, as ἐρείεος woollen, contr. ἐρεοῦς, ἐρεᾶ, ἐρεοῦν ἀργύρεος silver, contr. ἀργυροῦς, ἀργυρᾶ, ἀργυροῦν.

The neuter plural has always ᾱ, as τὰ χρύσεια contr. χρυσᾶ, like ὅστιά ὅσιᾱ. See above § 36.

§ 61. ADJECTIVES IN ως.

Adjectives in ως, resembling the second Attic declension, are in general of common gender, as ὁ and ῆ ἡλεως, τὸ ἡλεων, gracious. So too ἀξιόχρεως worthy, and εὐγεως fruitful.

REM. 1. Some of these form the neuter also in ω, as ἀγήρως not growing old, neut. ἀγήρων and ἀγήρω.—For the abundants, which make in the gen. ω and ωτος, see below § 63 Rem. 2.

REM. 2. Of three endings there is only one simple, viz. πλέως full, πλέα, πλέων, neut. pl. πλέα. For σῶς see below in § 64. 3.

§ 62.

The remaining forms of adjectives of three endings are the following, viz.

1. υς, εια, υ.—γλυκύς, γλυκεῖα, γλυκί, sweet,
(G. εος) G. masc. and neut. γλυκέος.

Examples, βαρύς heavy, βραδύς slow, βραχύς short, εὐρύς broad, ἡδύς sweet, ὀξύς sharp, ὠκύς swift.

2. εις, εσσα, εν.—χαρίεις, χαρίεσσα, χαρίεν, charming,
(G. εντος) G. χαρίεντος.

Examples, αἱματόεις bloody, ὑλήεις woody, εὐρώεις rusty.

3. ας, αινα, αν.—μέλας, μέλαινα, μέλαν, black,
(G. ανος) G. μέλανος.

The only other is τάλας wretched.

4. The following separate examples, viz.

τέρην, τέρεινα, τέρεν, G. ενος, *tender*.

έκών, έκουσα, έκόν, G. όντος, *willing*.

Comp. άέκων commonly άκων, άκουσα, άκον, *unwilling*.

πάς, πάσα, πάν, G. παντός, *all, the whole*.

Comp. σύμπας, άπας.

REM. 1. The neuter πάν is long only as a monosyllable; in composition it is, agreeably to analogy, short; as άπας, άπασα, άπαν, *all together*. With respect to the accent on the genitive and dative plural, πάντων, πάσι, see above § 43 Rem. 3.

REM. 2. A part of the participles are declined like έκών and πᾶς. For these, all of which have three endings, see below § 88. 8.

REM. 3. From the adjectives in εις arise several contracts,—ήεις, ήεσσα, ήεν, being contracted into ης, ησσα, ην,—and όεις, όεσσα, όεν, into οῦς, οῦσσα, οῦν, viz.

τιμής, τιμήσσα, τιμήν, G. τιμήντος, from τιμήεις *honoured*, &c.
μελιτοῦς, μελιτοῦσσα, μελιτοῦν, G. μελιτοῦντος, from μελιτόεις
full of honey, &c. (See § 43 Rem. III.)

§ 63. ADJECTIVES OF ONE OR TWO ENDINGS.

1. The remaining forms of adjectives in two endings, all according to the third declension, are the following.

- a) ης, neut. ες.—άληθής, άληθείς, *true*,
(G. έος, contr. οῦς) G. άληθοῦς.

Examples, εύπρεπής *decorous*, ακριβής *exact*, άγεννής *degenerate*, αυθαδής *proud*, γεώδης *earthy*, θηριωδής *bestial*.

- b) ων, neut. ον.—έλεήμων, έλεήμον *compassionate*,
(G. ονος) G. έλεήμονος.

Examples, άμύμων with long υ, *blameless*, άπράγμων *unoccupied*, εύγνώμων *well disposed*.

- c) ις, neut. ι.—ίδορις, ιδορι, *skilful*, G. ιδοριος.
(G. ιος)

There are very few examples of this last kind.

- d) The following simple word, viz. άρρήν or άρσην, neut.
άρρέν, άρσεν, G. άρρένος, άρσενος, *male*.

2. Besides these, there are adjectives formed from a substantive merely by composition, and retaining as closely as possible the termination and declension of the substantive, as may best be seen in the examples. These are all of common gender, and have a neuter, when analogy admits of one; e. g.

εὖχαρις, εὖχαρι, G. ιτος, from ἡ χάρις, ιτος.

ἄδακρυς, ἄδακρυ, G. υος, from τὸ δάκρυ, υος.

Sometimes, however, there is in the termination a change of η into ω, and ε into ο, as from πατήρ, ἔρος, comes ἀπάτωρ, ορ, G. ορος, *fatherless*; from φρήν, φρενός, *understanding*, comes σώφρων, ον, G. ονος, *intelligent*.

REM. 1. Compounds of ποῦς, ποδός, *foot*, regularly follow their substantive, as δίπους, δίποδος, *twofooted*; but in the neuter they have δῖπουν (as εὐνους, εὐνουν, from the contracted second declension), which they decline according to the general rule, like the masculine. (§ 58. 3.)

REM. 2. Compounds of γέλως, ωτος, *laughter*, commonly forsake the declension of this substantive, and follow the Attic second declension (§ 61); as also those formed from κέρας, κέρατος, *horn*, with a change of the α into ω. Both, however, have also the genitive ωτος, as φιλόγελως, δίκερως, neut. ων, G. ω and ωτος. (See § 56 Rem. 3. c.)

3. When analogy does not admit of the formation of a neuter, it remains an adjective of one ending, which, however, is only masculine and feminine, and not also neuter, as it is in Latin; thus ὁ and ἡ ἄπαις, δος, *childless*, from παῖς παιδός, also ὁ and ἡ μακρόχειρ, ρος, *long handed*, from χεῖρ, &c.

REM. 3. There are some common adjectives of one ending in ης, ητος, (ἀργής, ἡμινθής); in ως, ωτος, (ἀγνώς); and in ξ and ψ, (ἡλιξ, κος· μῶνυξ, χος· αἰγίλιψ, πος, &c.)

REM. 4. There are several common adjectives in ας, G. αδος, as φυγας *fugitive*, λογας *chosen*, &c. and a few in ις and υς, G. ιδος, υδος, as ἀναλκις, ἔπηλυς. Commonly, however, those in ας and ις, G. δος, are only feminine, and become, by the omission of the substantive, substantives themselves, as ἡμαινάς (sc. γυνή) *the Bacchante*, ἡ πατρίς (sc. γῆ) *native country*.

REM. 5. Several adjectives also are only masculines; so particularly γέρων, οντος, *old*; πρέσβυς *old* (§ 57. 3); πένης, πένητος, *poor*; and ἐθελοντής *voluntary*, γενναῖος *noble* &c. according to the first declension.

EXAMPLES OF THE DECLENSION OF ADJECTIVES.

σοφός wise.

Sing.

N. σοφός	σοφή	σοφόν
G. σοφοῦ	σοφῆς	σοφοῦ
D. σοφῷ	σοφῇ	σοφῷ
A. σοφόν	σοφήν	σοφόν
V. σοφέ	σοφή	σοφόν

Dual.

N.A.V. σοφῶ	σοφά	σοφῶ
G. D. σοφοῖν	σοφαῖν	σοφοῖν

Plur.

N. σοφοί	σοφαί	σοφά
G. σοφῶν	—	—
D. σοφοῖς	σοφαῖς	σοφοῖς
A. σοφούς	σοφάς	σοφά
V. σοφοί	σοφαί	σοφά

μακρός long.

Sing.

N. μακρός	μακρά	μακρόν
G. μακροῦ	μακράς	μακροῦ
D. μακρῷ	μακρᾷ	μακρῷ
A. μακρόν	μακράν	μακρόν
V. μακρέ	μακρά	μακρόν

Dual.

N.A.V. μακρῶ	μακρά	μακρῶ
G. D. μακροῖν	μακραῖν	μακροῖν

Plur.

N. μακροί	μακραί	μακρά
G. μακρῶν	—	—
D. μακροῖς	μακραῖς	μακροῖς
A. μακρούς	μακράς	μακρά
V. μακροί	μακραί	μακρά

ἡλεως gracious.

Sing.

N. ἡλεως	ἡλεων
G. ἡλεω	
D. ἡλεῳ	
A. ἡλεων	
V. ἡλεως	ἡλεων

Dual.

N. A. V. ἡλεω
G. D. ἡλεων

Plur.

N. ἡλεω	ἡλεοι
G. ἡλεων	
D. ἡλεῳς	
A. ἡλεως	ἡλέω
V. ἡλεῳ	ἡλεω

γλυκύς sweet.

Sing.

N. γλυκύς	γλυκεῖα	γλυκύ
G. γλυκέος	γλυκείας	γλυκέος
D. γλυκεῖ εἰ	γλυκεῖα	γλυκεῖ εἰ
A. γλυκύν	γλυκεῖαν	γλυκύ
V. γλυκύ	γλυκεῖα	γλυκύ

Dual.

N.A.V. γλυκέε	-κεῖα	-κέε
G. D. γλυκεῖον	-κεῖαιν	-κέοιν

Plur.

N. γλυκέες	εἰς -κεῖαι	-κέα
G. γλυκέων	-κειῶν	-κέων
D. γλυκέσι	-κεῖαις	-κέσι
A. γλυκέας	εἰς -κεῖας	-κέα
V. γλυκέες	εἰς -κεῖαι	-κέα

χαρίεις charming.

Sing.

N. χαρίεις	-ρίεσσα	-ρίεν
G. χαρίεντος	-ρίεσσης	-ρίεντος
D. χαρίεντι	-ρίεσση	-ρίεντι
A. χαρίεντα	-ρίεσσαν	-ρίεν
V. χαρίει(εν)	-ρίεσσα	-ρίεν

Dual.

N.A.V. χαρίεντε	-έσσα	-εντε
G. D. χαρίεντοιν	-έσσαιν	-έντοιν

Plur.

N. χαρίεντες	-ρίεσαι	-ρίεντα
G. χαρίεντων	-ριεσσῶν	-ριέντων
D. χαρίεσι	-ρίεσαις	-ρίεσι
A. χαρίεντες	-ρίεσας	-ρίεντα
V. χαρίεντες	-ρίεσαι	-ρίεντα

μέλας black.

Sing.

N. μέλας	μέλαινα	μέλαν
G. μέλανος	μελαίνης	μέλανος
D. μέλανι	μελαίνῃ	μέλανι
A. μέλανα	μέλαιναν	μέλαν
V. μέλαν	μέλαινα	μέλαν

Dual.

N.A.V. μέλανε	μελαίνα	μέλανε
G. D. μελάνοιν	-λαίναιν	-λάνοιν

Plur.

N. μέλανες	μέλαιναι	μέλανα
G. μελάνων	μελαινῶν	μελάνων
D. μέλασι	μελαίναις	μέλασι
A. μέλανάς	μελαίνας	μέλανα
V. μέλανες	μέλαιναι	μέλανα

πᾶς all.

Sing.

N. πᾶς	πᾶσα	πᾶν
G. παντός	πάσης	παντός
D. παντί	πάσῃ	παντί
A. πάντα	πᾶσαν	πᾶν
V. πᾶς	πᾶσα	πᾶν

Dual.

N.A.V. πάντε	πάσα	πάντε
G. D. παντοιν	πάσαιν	πάντοιν

Plur.

N. πάντες	πᾶσαι	πάντα
G. πάντων	πάσων	πάντων
D. πᾶσι	πάσαις	πᾶσι
A. πάντας	πάσας	πάντα
V. πάντες	πᾶσαι	πάντα

έκών willing.

Sing.

N. έκών	έκούσα	έκόν
G. έκόντος	έκούσης	έκόντος
D. έκόντι	έκούσῃ	έκόντι
A. έκόντα	έκούσαν	έκόν
V. έκών	έκούσα	έκόν

Dual.

N.A.V. έκόντε	έκούσα	έκόντε
G. D. έκόνταιν	-ούσαιν	-όνταιν

Plur.

N. έκόντες	έκούσαι	έκόντα
G. έκόντων	έκουσῶν	έκόντων
D. έκούσι	έκούσαις	έκούσι
A. έκόντας	έκούσας	έκόντα
V. έκόντες	έκούσαι	έκόντα

ἀληθής true.

Sing.

N. ἀληθής	ἀληθές	
G. ἀληθέος	οὗς	
D. ἀληθεῖ	εἷ	
A. ἀληθέα	ῆ	ἀληθές
V. ἀληθές		

Dual.

N.A.V. ἀληθέε	ῆ	
G. D. ἀληθέοιν	οῖν	

Plur.

N. ἀληθείες	εἷς	ἀληθέα ῆ
G. ἀληθέων	ων	
D. ἀληθεῖσι		
A. ἀληθείας	εἷς	ἀληθέα ῖ
V. ἀληθείες	εἷς	ἀληθέα ῆ

ἀμύμων blameless.

Sing.

N. ἀμύμων	ἀμύμον
G. ἀμύμονος	
D. ἀμύμονι	
A. ἀμύμονα	ἀμύμον
V. ἀμύμον	

Dual.

N. A. V. ἀμύμονε	
G. D. ἀμυμόνοιν	

Plural.

N. ἀμύμονες	ἀμύμονα
G. ἀμυμόνων	
D. ἀμυμοσι	
A. ἀμύμονας	ἀμύμονα
V. ἀμυμονες	ἀμύμονα

<i>ἰδρις skilful.</i>			
<i>Sing.</i>		<i>Dual.</i>	<i>Plur.</i>
N. <i>ἰδρις ἰδρι</i>		N. A. V. <i>ἰδριε</i>	N. <i>ἰδριες ἰδρια</i>
G. <i>ἰδριος</i>		G. D. <i>ἰδρίοιν</i>	G. <i>ἰδρίων</i>
D. <i>ἰδρι</i>			D. <i>ἰδρισι</i>
A. <i>ἰδριν ἰδρι</i>			A. <i>ἰδρίας ἰδρια</i>
V. <i>ἰδρι</i>			V. <i>ἰδριες ἰδρια</i>

§ 64. ANOMALOUS AND DEFECTIVE ADJECTIVES.

1. The two adjectives *μέγας* great, and *πολύς* much, many, make from this simple form, in the nominative and accusative singular only, masc. *μέγας, μέγαν* *πολύς, πολύν* and neut. *μέγα, πολύ*. All the rest, with the whole feminine gender, is derived from the obsolete forms *ΜΕΓΑΛΟΣ, η, ον*, and *πολλός, ῆ, ὄν*. E. g.

N. <i>μέγας</i>	<i>μεγάλη</i>	<i>μέγα</i>		<i>πολύς</i>	<i>πολλή</i>	<i>πολύ</i>
G. <i>μεγάλου</i>	<i>μεγάλης</i>	<i>μεγάλου</i>		<i>πολλοῦ</i>	<i>πολλῆς</i>	<i>πολλοῦ</i>
D. <i>μεγάλῳ</i>	<i>μεγάλῃ</i>	<i>μεγάλῳ</i>		<i>πολλῷ</i>	<i>πολλῇ</i>	<i>πολλῷ</i>
A. <i>μέγαν</i>	<i>μεγάλην</i>	<i>μέγα</i>		<i>πολύν</i>	<i>πολλήν</i>	<i>πολύ</i>

The dual and plural are regularly formed as from adjectives in *ος*, viz. *μεγάλω, α, ω* *μεγάλοι, αι, α* *πολλοί, αι, ά, &c.*

REMARK. The forms *πολλός, πολλόν*, are *Ionian*; and the regular forms of *πολύς* are found in the *Epic* dialect, as *πολέος, πολέες, εἷς, &c.*

2. *πραῖος* mild, meek, is in this form used only in the masculine and neuter singular. The feminine and the neuter plural are borrowed from a form *πραῦς* (Ion. *πρηῦς*) used in the dialects; accordingly we find fem. *πραεῖα*, neut. pl. *πραέα*. We also find in the nom. pl. masc. both *πραῖσι* and *πραεῖς*, G. only *πραέων*.

3. *σῶς* safe, contr. from *ΣΑΟΣ*, has from this form only *σῶς* of the common gender, Acc. and neut. *σῶν*, Acc. pl. *σῶς*. Rarely the fem. sing. and neut. pl. *σαῖ*. All the rest is from *σῶος, α, ον*.

4. *Defectives* are chiefly these, viz. *φροῦδος, η, ον*, vanished, gone, which is used only in the nominative of all the genders and numbers; *πότνια* venerable, sovereign, used only in the feminine.

§ 65. DEGREES OF COMPARISON.

72 1. The Greeks have the three degrees of comparison, Positive, Comparative, and Superlative, and a separate form for each. This form is common to the three genders, which are distinguished only by their appropriate termination.

2. The most common form of comparison is *-τερος, α, ον* for the comparative, and *-τατος, η, ον* for the superlative.

3. Adjectives in *ος* drop their *ς* before this termination, if a long syllable precede, and they retain their *ο* unchanged; e. g.

βέβαιος firm, *βεβαιότερος, βεβανότατος*

ἰσχυρός strong, *ἰσχυρότερος, τατος*

πιστός faithful, *πιστότερος, τατος*.

Also after mutes before liquids (§ 7. 10.) in prose, as *σφοδρός* vehement, *σφοδρότατος*.

4. If a short syllable precede, the *ο* is changed into *ω*; e. g.

σοφός wise, *σοφώτερος, τατος*

καίριος timely, *καιριώτερος, τατος*

καθᾶρός pure, *καθαρώτερος, τατος*

ἐχυρός secure, *ἐχυρώτερος, τατος*.

REM. 1. Some adjectives in *ος*, particularly in the Attic writers, instead of *ο* or *ω*, take *αι* or *ες* or *ις*, as *μέσος* in the midst, *μεσαιύματος* ἐρῶμενος strong, ἐρῶμενίστερος λάλος loquacious, λαλίστερος.

REM. 2. Some in *αιος* wholly omit the *ο*, as *γεραιός* old, *γεραιότερος*. So too *πάλαιος, σχολαῖος, περαιός*.

REM. 3. *φίλος* dear, friend, commonly does the same, as *φιλιτερος, φίλιτατος*, or inserts *αι*, as *φιλαίτερος, τατος*.

REM. 4. The contracts in *εος, ους*, contract the *εω* into *ω*, as *πορφυρεώτατος, πορφυρώτατος*,—those in *οος, ους*, on the other hand, take an *ες*, in the uncontracted form, according to Rem. 1, as *ἀπλόος, ἀπλοέστατος*, and hence contracted *ἀπλούς, ἀπλούστατος*.

§ 66. ADJECTIVES IN *υς, ας, ης, εις*.

1. Of other adjectives, those in *υς* merely drop the *ς*, as *εὐρύς* broad, *εὐρύτερος, τατος*.

2. The same holds of those in *ας*, G. *ανος*, which however 73 here resume the *ν* which had been dropped before the *ς*, as *μέλας* *black*, G. *μέλανος*—*μελάντερος*.

3. Those in *ης* and *εις* shorten this termination into *ες*; e. g.

ἀληθής *true*, G. *έος*, *ἀληθέστατος*

πένης *poor*, G. *ητος*, *πενέστατος*

χαρίεις *charming*, G. *εντος*, *χαριέστατος*

An exception is *ψευδής* *false*, G. *έος*, *ψευδέστατος*.

4. The other adjectives, take most frequently *έστερος*, more rarely *ίστερος*, and undergo the same change before it, as before the termination of the case; as *ἄφρων* *irrational*, G. *ἄφρον-ος*, compar. *ἄφρον-έστερος* *ἄρπαξ* *rapacious*, G. *ἄρπαγ-ος*, compar. *ἄρπαγ-ίστατος*.

§ 67. COMPARISON BY *ίων*, *ιστος*.

1. A much less frequent form of comparison is the following, viz. com. *-ίων*, neut. *-ιον*, for the comparative, and *-ιστος*, *η*, *ον* for the superlative.

NOTE. For the mode of declension, see above in § 55 *μείζων*.

2. This form of comparison is adopted as follows, viz.

a) By some adjectives in *υς*, as *ἡδύς* *sweet*, *ἡδίων*, *ἡδιστος*.

b) By some in *ρος*, with the omission of the *ρ*, as *αἰσχρός* *base*, *αἰσχίων*, *αἰσχιστος*.

3. In some comparatives of this form the preceding consonant is, with the *ι*, changed into *σσ* or *ττ*; thus *τάχυς* *swift*, sup. *τάχιστος*, has this for its most common form of comparison, and also takes a *θ* in the beginning; as *θάσσω*, neut. *θαῖσσον*, Att. *θάττων*, *θαῖττον*. Hence it appears that the *τ* in *τάχυς* had its origin in *θ*, according to § 18.

REM. This form of comparison always has the accent on the antepenult, if the quantity of the last syllable admits it; as *ἡδύς*, *ἡδίων* neut. *ἡδιον*, *ἡδιστος*.

74 REM. 2. Of the adjectives in *υς* only *ἥδύς* and *τάχυς* adopt this form commonly; most of them adopt the regular form *ὑπερος* and *ύτατος*, and a few only take the other form, particularly in the poets.

REM. 3. Of those in *ρός* the following belong here, viz. *αἰσχροός* base, *ἐχθροός* hostile, *οἰκτροός* sad, *κυδορός* glorious. But in these the other form is also in use, and of *οἰκτροός* the comparative in *ίων* is not used.

REM. 4. Here too is to be reckoned *μακρός* long, on account of its forms of comparison *μάσσων* for *μακίων*, superl. *μήκιστος*,—in which latter there is also a change of the vowel, so as to conform to *τὸ μῆκος* length. More common, however, are the forms *μακρότερος*, *μακρότατος*.

§ 68. IRREGULAR COMPARISON.

Several adjectives have quite an anomalous comparison, by which they derive the comparative and superlative degrees from obsolete forms of the positive. Where there is more than one form of comparison for one positive, each of the comparative forms usually has one of the more definite significations of the positive, or is used by preference in particular connexions; of which, however, the single instances must be left to observation.

EXAMPLES.

Comp.	Sup.
1. <i>ἀγαθός</i> good, <i>ἀμείνων</i> neut. -ρον better <i>βελτίων</i> <i>κρείσσω</i> or <i>κρείττων</i> <i>λῶϊων</i> commonly <i>λῶϊος</i> , <i>λῶϊστος</i> commonly <i>λῶϊστος</i> .	<i>ἄριστος</i> best <i>βέλτιστος</i> <i>κράτιστος</i>

75 In the elder poets the regular comparative corresponding to *ἄριστος* is still found, viz. *ἀρείων*,* and of *κράτιστος* even the positive *κρατύς*. Instead of *κρείσσω* the Ionians make *κρείσσων*.

* Traces of the original positive degree may be found in "*Αρης*, the name of the god of war, and in the abstract *ἀρετή* virtue.

2. κακός *bad*, κακίων κάκιστος
 χείρων χείριστος
 ἥσσων or ἥττων ἥκιστος.

The form ἥσσων has only the signification of *worse, weaker, more useless*, and is always opposed to κρείττων. The superlative ἥκιστος is little used; though the neut. pl. ἥκιστα occurs frequently as an adverb.

3. μέγας *great*, μείζων (Ion. μέζων) μέγιστος.
 4. μικρός *small*, { ἐλάσσων, ἵτων ἐλάχιστος
 5. ὀλίγος *few*, { μείων ὀλίγιστος.

The ancient positive was ΕΛΑΧΤΣ. The regular forms μικρότερος -τατος are also used.

6. πολὺς *much*, πλείων or πλέων *more*, πλείστος *most*.

The Attics in certain phrases use πλεῖν for the neut. πλεῖον, as πλεῖν ἢ μύριοι. The Ionians and Dorians contract thus, πλέον πλεῦν, πλεόνες πλεῦνες.

7. καλός *beautiful*, καλλίων κάλλιστος.
 8. ῥάδιος *easy*, ῥάων ῥάστος.

The Ionians, who make ῥηΐδιος in the positive, compare thus, ῥηΐων, ῥηΐστος, from an obsolete positive ῥαΐς, ῥηΐς.

9. ἀλγεινός *painful*, ἀλγίων ἀλγιστος.

The regular form ἀλγεινότερος -τατος is, however, more common in the masculine and feminine.

10. πέπων *ripe*, πεπαίτερος πεπαίτατος.
 11. πῖων *fat*, πιότερος πιότατος.

§ 69. DEFECTIVE COMPARISON.

1. There are also defective comparisons, which have no positive; and in this view we may regard some of the anomalous comparisons given above, as ἥττων, κρείττων, λῶστος, &c.

2. To the class of defective comparisons may be referred the 76 adjectives derived from *particles*, and those which indicate sequence.

Most of them have other additional anomalies, to be learned by particular observation, viz.

πλησιαίτερος -τατος, from πλησίον *near* ; as also in Latin, *prope, propior, proximus*.

πρότερος *the former, prior*, πρώτος *the first*, from πρό *before*.

ὑπέρτερος -τατος and ὑπάτος, *higher, highest*, from ὑπέρ *above*.

ἔσχατος *the last*, from ἔξ *out of*.

ὕστερος -τατος, *the latter, the last*.

REM. 1. In the poets, particularly the epic, many forms of comparison of this kind are found, as φέρετος, φέρετατος, also φέριστος, *braver, better*, which may be connected with the positive αγαθός. In the same way may be considered as defective some in ἴων, ἴστος, when there is a corresponding abstract substantive in ος, as ὀργίων *more dreadful*, κέρδιστος *most crafty*, ὑψίστος *highest*, from the substantives τὸ ὄργος *horror*, κέρδος *cunning*, ὕψος *height*.

REM. 2. It is a case somewhat different, when from a substantive used adjectively, degrees of comparison are formed, as ἐταῖρος *friend*, ἐταιρότατος *the most intimate* ; κλέπτης (gen. ου) *thief*, κλεπτίστατος *most thievish*.

§ 70. NUMERALS.—THE CARDINAL NUMBERS.

1. The cardinal εἷς *one* is thus declined :

M.	F.	N.
N. εἷς,	μία,	ἓν
G. ἐνός,	μιας,	ἐνός, &c.

Here is to be observed the irregularity of the accent in μία, μιάς, μιᾷ, μίαν.

From εἷς are formed, by composition with the negative particles οὐδέ and μηδέ, the negative adjectives, viz.

M.	F.	N.
οὐδείς,	οὐδεμία,	οὐδέν.
μηδείς,	μηδεμία,	μηδέν.

} none.

77 In the declension of these derivatives the accent of the primitive is retained, as οὐδενός, οὐδεμιάς, &c.

2. The cardinal *δύο* *two* has of course the dual form, viz. N. A. *δύο*, G. D. *δυσὶν*.

The Attics also said *δυσὶν*, but only in the genitive. They also use *δύο* indeclinably in the genitive and dative. The dual *ἄμφω* *both* will be given below in § 78.

3. The cardinal *τρεις* *three* is thus declined :

M. & F.	N.
N. <i>τρεις</i>	<i>τρια</i>
G. <i>τριῶν</i>	
D. <i>τρισὶ (ν)</i>	
A. <i>τρεις</i> .	<i>τρια</i>

4. *τέσσαρες* or *τέτταρες* *four*.

M. & F.	N.
N. <i>τέσσαρες</i> or <i>τέτταρες</i>	<i>τέσσαρα</i>
G. <i>τεσσάρων</i>	
D. <i>τέσσαρσι</i> or <i>τέτταρσι (ν)</i>	
A. <i>τέσσαρες</i>	<i>τέσσαρα</i>

5. The remaining single numbers as far as *ten*, and the round numbers up to a *hundred*, are not declined. They are as follows, viz.

<i>πέντε</i>	<i>five</i>
<i>ἕξ</i>	<i>six</i>
<i>ἐπτά</i>	<i>seven</i>
<i>ὀκτώ</i>	<i>eight</i>
<i>ἐννέα</i>	<i>nine</i>
<i>δέκα</i>	<i>ten</i>
<i>εἴκοσι (ν)</i>	<i>twenty</i>
<i>триάκοντα</i>	<i>thirty</i>
<i>τεσσαράκοντα</i>	<i>forty</i>
<i>πεντήκοντα</i>	<i>fifty</i>
<i>ἑξήκοντα</i>	<i>sixty</i>
<i>ἑβδομήκοντα</i>	<i>seventy</i>
<i>ὀγδοήκοντα</i>	<i>eighty</i>
<i>ἐννενήκοντα</i>	<i>ninety</i>
<i>ἑκατόν</i>	<i>hundred</i>

- 78 6. The following is the usual form of those cardinals which are compounded of the *units* and *tens*, viz. ἑνδεκα *eleven*, δώδεκα *twelve*, τριςκαίδεκα *thirteen*, τεσσαρεςκαίδεκα, πεντεκαίδεκα, ἑκκαίδεκα, ἑπτακαίδεκα, ὀκτωκαίδεκα, ἑννεακαίδεκα.

Less common are δεκατρεῖς, δεκαπέντε, &c.

In these compositions τρεῖς and τέσσαρες are also inflected, as τεσσαρακαίδεκα, τεσσαρσικαίδεκα, δεκατριῶν, &c.

7. The remaining compound numbers are usually written separately, and when the smaller number precedes, they are connected by καί, but not commonly when it follows; as πέντε καὶ εἴκοσι, or εἴκοσι πέντε.

8. The round numbers after a *hundred* are regularly inflected, viz.

διακόσιοι,	αι, α	two hundred
τριακόσιοι,	αι, α	three hundred
τετρακόσιοι,	αι, α	four hundred
πεντᾶκόσιοι,*	αἱ, α	five hundred
ἑξᾶκόσιοι,	αι, α	six hundred
ἑπτᾶκόσιοι,	αι, α	seven hundred
ὀκτᾶκόσιοι,	αι, α	eight hundred
ἑννᾶκόσιοι,†	αι, α	nine hundred
χίλιοι,	αι, α	a thousand
δισχίλιοι	αι, α	two thousand
τρисχίλιοι,	αι, α	three thousand
τετρακισχίλιοι	αι, α	four thousand
μύριοι‡	αι, α	ten thousand
δισμύριοι	αι, α	twenty thousand.

REMARK. When other words are compounded with these numbers, μονο- (μόνος) indicates *unity*, δι- *two*, τρι- *three*, τετρα- *four*; as μονόκρωρς, δίκρωρς, &c. The other numbers are usually formed in ο and α, as πεντα-μετρος, χίλιο-τάλαντος.

* The α in πεντακόσιοι and the subsequent numerals is short.

† ἑννακόσιοι omits the ε of ἑννέα.

‡ Μυριοι used indefinitely, like the English word *myriad*, is distinguished by its accent.

§ 71. ORDINAL AND OTHER DERIVATIVE NUMBERS.

1. The two first ordinal numbers are two defective forms of 79 comparison, viz.

πρῶτος the first, *primus*, *πρότερος* the first of two, prior.
δεύτερος the second.

The others are the following, viz.

<i>τρίτος</i>	<i>third</i>
<i>τέταρτος</i>	<i>fourth</i>
<i>πέμπτος*</i>	<i>fifth</i>
<i>ἕκτος</i>	<i>sixth</i>
<i>ἑβδομος</i>	<i>seventh</i>
<i>ὀγδοος</i>	<i>eighth</i>
<i>ἐννατος</i>	<i>ninth</i>
<i>δέκατος</i>	<i>tenth</i>
<i>ἐνδέκατος</i>	<i>eleventh</i>
<i>δωδέκατος</i>	<i>twelfth</i>
<i>τρισκαιδέκατος</i>	<i>thirteenth</i>
<i>τεσσαρakaiδέκατος</i>	<i>fourteenth &c.</i>
<i>εἰκοστός</i>	<i>twentieth</i>
<i>τριακοστός</i>	<i>thirtieth</i>
<i>τεσσαρακοστός</i>	<i>fortieth &c.</i>
<i>ἑκατοστός</i>	<i>hundredth</i>
<i>διακοσιοστός</i>	<i>two hundredth &c.</i>
<i>χιλιοστός</i>	<i>thousandth</i>
<i>μυριοστός</i>	<i>ten thousandth.</i>

Here also in composition, the small number usually precedes with *καί*, or follows without it, as *τριακοστός πρῶτος*, or *πρῶτος καὶ τριακοστός*. To these ordinal numbers the interrogative form *πόστος* refers, which cannot be rendered by any one word in English; in Latin *quotus*?

2. The numeral adverbs, which answer to the question *how many times*? are the following, viz. *ἅπαξ* once, *δὶς*, *τρίς*, *τετράκις*,

* From *πέμπε* in the ancient and the Æolic dialect for *πέντε*. See § 16 Rem. 1. c.

πεντάκις, ὀκτάκις, ἑκατοντάκις, χιλιάκις, &c. The interrogative is πόσας, *how many times?*

80 The following are the adjectives, which answer to the question *how-many-fold?* viz. ἀπλός contr. ἀπλοῦς *simple*, διπλοῦς, τριπλοῦς, τετραπλοῦς, πενταπλοῦς, &c. (§ 60); or also διπλάσιος, &c.

4. The words which express the several numbers taken as substantives, are all formed in -άς, G. -άδος. Thus ἡ μονάς *unity*, δυάς, τριάς, τετράς, πεντάς (also πεμπτάς and πεμπάς), ἑξάς, ἑβδομάς, ὀγδοάς, ἑννεάς, δεκάς, &c.—εἰκάς (20), τριακάς, τεσσαρακοντάς, &c.—ἑκατοντάς, χιλιάς, μυριάς.

PRONOUNS.

§ 72. PRONOUNS SUBSTANTIVE AND POSSESSIVE.

1. The substantive or personal pronouns, of the first and second person, are ἐγώ *I*, ἡμεῖς *we*, σύ *thou*, ὑμεῖς *ye*, with long *u*.

2. The third person (of which the accusative is ἐῖ) has no nominative singular, like the Latin *se*, which, in the Attic writers, it also resembles in the reflexive signification of *self*. In the plural number it has a particular form for the neuter, which however rarely occurs.

REM. 1. This pronoun is but little used by the Attic writers, for in the direct sense of *him, her, it*, they substitute for it the oblique cases of αὐτός, and in the reflexive sense ἐαυτόν.

DECLENSION.

Sing.	<i>I</i>	<i>thou</i>	<i>he</i>
Nom.	ἐγώ	σύ	—
Gen.	ἐμοῦ, μου	σου	οὔ
Dat.	ἐμοί, μοί	σοι	οἱ
Acc.	ἐμέ, μέ	σε	ἐῖ
Dual.	<i>we two</i>	<i>ye two</i>	<i>they two</i>
N. A.	νοῖ, νό	σφῶϊ, σφῶ	σφῶέ
G. D.	νοῖν, νῶν	σφῶϊν, σφῶν	σφῶν

Plur.	we	ye	they
Nom.	ἡμεῖς	ὑμεῖς	σφεῖς N. σφέα
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι (ν)
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς N. σφέα

REM. 2. The oblique cases of the first and second persons 81 in the singular, and of the third person in all numbers, with the exception of the circumflexed forms σφῶν and σφᾶς, are subject to inclination (§ 14). In the first person, the monosyllable forms are always enclitic; the dissyllable forms, orthotone. These enclitics, moreover, become orthotone, (1) as is the case with other enclitics, when a particular emphasis rests on them; (2) especially when they are governed by a preposition, as περὶ σοῦ, ἐν σοί, παρὰ σφίσιν, παρ' ἐμοῦ, εἰς ἐμέ.

REM. 3. For the purpose of emphasis the particle γέ is appended to these pronouns, in which case the accent is thrown back in ἐγώ, ἐμοί, and ἐμέ, as ἐγωγε, ἐμοῦγε, ἐμοιγε, ἐμεγε, οὕγε, &c.

REM. 4. *Dialects.* The following are the forms which the pronouns assume in the different dialects.

a) The Dorics for σύ make τύ,—for the enclitic σοί they make τολ,—also for the enclitic σέ they make τύ.

b) The genitive in ου of these pronouns has its origin in εο, and accordingly we find in the epic poets ἐμέο, σέο, ἐό, or ἐμεῖο, σείο, εἰο. Hence the Ionians and Dorians have ἐμεῦ, μεῦ, σεῦ, εὔ (§ 27 Rem. 5).

c) The poets make use of a genitive of a peculiar character, formed by appending the syllableθεν, viz. ἐμέθεν, σέθεν, ἐθέν. See also § 116.

d) The Ionians resolve the contraction of the plural, and say ἡμέες, ὑμέες, σφεές,—ἡμέων, ὑμέας, &c.

e) The Dorics, on the other hand, abbreviate the plural in the first and second person, as ἁμές, ὑμές, and in the accusative they adopt the termination ε, which is otherwise peculiar to the dual, as ἁμέ, ὑμέ, for ἡμᾶς and ὑμᾶς. Hence, the pronunciation and accent being changed, the following epic forms arise:

Nom. ἅμμες, ὕμμες,
 Dat. ἅμμιν, ὕμμιν, or ἅμμι, ὕμμι,
 Acc. ἅμμε, ὕμμε.

f) There is also a similar abbreviation of the plural in the third person, viz.

Dat. σφίν or σφι,
 Acc. σφέ.

This abbreviated form of the accusative the Attic poets use as an

82 accusative in the singular also. It is accordingly found for *αὐτόν*, *ἦν*, *ὅ*, and *αὐτούς*, *ας*, *α*.

g) Finally, there is also a merely enclitic accusative of the third person, viz. Ionic *μιν*, Doric and Attic *νιν*, also used for all genders, *him*, *her*, and *it*, and for the plural *them*. The Attic *νιν*, however, is used only in poetry.

4. The *possessive* pronouns derived from the foregoing personal pronouns are regular adjectives of three endings. Their common form is inflected from the *genitive singular*; e. g.

Gen. *ἐμοῦ* — *ἐμός*, *ἐμή*, *ἐμόν*, *mine*

Gen. *σοῦ* — *σός*, *σή*, *σόν*, *thine*

Gen. *οὗ* — *ὅς*, *ἡ*, *ὄν*, *his, her, its*.

Also from the *nominative plural*; e. g.

ἡμεῖς — *ἡμέτερος*, *α*, *ον*, *our*

ὑμεῖς — *ὑμέτερος*, *α*, *ον*, *your*

σφεῖς — *σφέτερος*, *α*, *ον*, *their*.

REM. 5. For *σός* the *Dorics* and *Ionics* make *τεός*, *ά* (*ή*), *όν*, and for *ὅς* they make *έός*, *ά* (*ή*), *όν*. But for the plural there is an older and shorter form, *άμός* or *άμός*, and *ύμός*, *ή*, *όν*.

REM. 6. The possessives *ρωίτερος*, *σφωίτερος*, formed from the duals *ρωῖ*, *σφωῖ*, are found only in the ancient poets.

§ 73.

To the substantive pronoun also belongs *ὅ, ή, τοῦδεῖνα*, *any one, a certain one*. It is thus declined, viz. Nom. and Acc. *δεῖνα*, G. *δεῖνος*, D. *δεῖνι*, Pl. *οἱ δεῖνες*.

REMARK. We sometimes, though very rarely, find *δεῖνα* wholly indeclinable, as *τὸν δεῖνα*, *τὸν τοῦ δεῖνα* sc. *νῖον*.

§ 74.

1. The four following *adjective pronouns* are regularly declined, except that they have *ο* in the neuter.

αὐτός, *αὐτή*, *αὐτό*, *self*.

ἐκεῖνος, *ἐκείνη*, *ἐκεῖνο*, *this, that*.

ἄλλος, *ἄλλη*, *ἄλλο*, *another*.

ὅς, *ή*, *ὄ*, see in § 75.

REM. 1. *ἐκεῖνος* comes from *ἐκεῖ* *there*. The Ionic form of 83 it is *κεῖνος*, η, ο.

2. The pronoun *αὐτός* has a threefold signification; (1) *self*; (2) in the oblique cases, *him, her, it*; (3) with the article, *the same*. Farther details on this subject will be found in the syntax (§ 127.) It may here only be added, that in this last meaning, it is often contracted with the article (according to § 28 Rem. 1), as *ταυτοῦ, ταυτῶ, ταυτῇ*, for *τοῦ αὐτοῦ*, &c. where it is also to be remarked, that in this case the neuter ends in *ον* as well as in *ο*, as *ταυτό* and *ταυτόν*, for *τὸ αὐτό*. Care must be taken not to confound *ταυτῇ* and *ταυτά* with *ταύτῃ* and *ταύτα* from *οὗτος*.

3. From *αὐτός* is formed the common *reflected pronoun*,* viz. by compounding *αὐτός* with the accusative of the *substantive* pronouns (*ἐμέ, σέ, ἔ*), and then declining it through the oblique cases.

G. *ἐμαντοῦ, ἐμαντῆς*, D. *ἐμαντῶ, ῆ*, A. *ἐμαντόν, ἥν*, mine, me.

G. *σεαντοῦ* or *σαντοῦ*, &c. *thine, thee*.

G. *ἐαντοῦ* or *αὐτοῦ*, &c. *his, her*.

The last has also an accusative neuter *ἐαυτό, αὐτό*, and is declined throughout the plural, as *ἐαντῶν, ἐαντούς*, &c. The two first persons form the plural without composition, as *ἡμῶν αὐτῶν, ὑμῶν αὐτῶν*, &c.

REM. 2. In all these compositions of *αὐτός* the Ionics have *ων* instead of *αν* (§ 26. 9), and do not elide the *ε*. They accordingly say, *ἐμεωντοῦ, σεωντόν, ἐωντόν*, &c.

4. From *ἄλλος* is formed the *reciprocal pronoun*, viz.

G. *ἀλλήλων*. D. *ἀλλήλοις, αἰς*. A. *ἀλλήλους, ας, α*.

Dual. *ἀλλήλω, α ἀλλήλοιν, αιν*, each other.

* So called, when the action refers back to the subject. For instance, in the phrase 'he clothes me,' *me* is the common *personal* pronoun; in the phrase, 'I clothe me,' it is the *reflected* pronoun. When an action is represented as *mutual*, the pronoun is called *reciprocal*. This last name, however, is usually considered to include both cases, and in many grammars the pronouns called *reflected* in the text, are classed as *reciprocal*.

§ 75. THE ARTICLE. , ,

84 1. The Greek grammarians give the name of *Article*, τὰ ἄρθρα, to the two simplest signs, which, partaking of an adjective character, serve to point out a substantive, and which, in two clauses of a complete sentence, refer to each other. In the modern languages one of these is called the *definite article* (*the*), and the other the *relative pronoun* (*who, which*).*

2. Of these two articles, the one is the *prepositive article*, viz. ὁ, ἡ, τό, *the*. This coincides in its inflection with the *adjective pronouns* above given, with the following exceptions, viz.

a) That the masculine and feminine of the nominative singular and plural are unaccented (§ 10. 4) and have the rough breathing, instead of which all the other parts have a τ.

* An example of such a complete sentence, where both the articles appear, is this: "this is *the* man, *who* will save us," οὗτός ἐστιν ὁ ἀνὴρ ὃς σώσει ἡμᾶς. Hence, as these two words correspond to each other exactly like joints, and thus unite two sentences as members of one body, the Greeks have called them τὰ ἄρθρα, *articulos, articles*, or, literally translated, *joints*. Now that the first of these two articles, ὁ, ἡ, τό, *the*, so frequently stands alone with its simple sentence, and thus, strictly speaking, ceases to be an article, is accounted for by the consideration, that in a multitude of such cases the second part of the sentence is retained in the mind, being some such phrase as "of which we are treating," or "which you know," or "which is here in question," &c. and in this way it gradually became the usage of language to attach the prepositive article, *the*, to any object, which is to be mentioned as sufficiently *defined* by the nature of the sentence and the attendant circumstances. The grammars of the modern languages preserved the name of *article* for the prepositive article only, without reflecting on the origin and cause of this name; but the postpositive article was called (and correctly when considered by itself) the relative pronoun. And as in modern languages another pronoun (in English *a* or *an*), which is nothing but a weaker τίς, τι, *quidam*, in like manner shows the substantive to be undefined, just as *the* points it out definitely, the latter was called the definite, the former the

b) Not only the neuter, but in the nominative singular the masculine also, ends in o.

The other is the *postpositive article*, ὃ, ἡ, ὅ, *who, which*. This is declined precisely like the adjective pronouns in § 74. 1.

DECLENSION.

	<i>Prepos. Art.</i>			<i>Postpos. Art.</i>		
<i>Sing.</i>	M.	F.	N.	M.	F.	N.
Nom.	ὁ	ἡ	τό	ὅς	ἥ	ὅ
Gen.	τοῦ	τῆς	τοῦ	οὔ	ῆς	οὔ
Dat.	τῷ	τῇ	τῷ	ὧ	ῇ	ὧ
Acc.	τόν	τήν	τό	όν	ήν	ό
<i>Dual</i>						
N. A.	ταῖ	ταῖ	ταῖ	ῶ	ᾶ	ῶ
G. D.	τοῖν	ταῖν	τοῖν	οῖν	αῖν	οῖν
<i>Plur.</i>						
Nom.	οἱ	αἱ	τά	οἱ	αἱ	ᾶ
Gen.	τῶν	τῶν	τῶν	ῶν	ᾶν	ῶν
Dat.	τοῖς	ταῖς	τοῖς	οῖς	αῖς	οῖς
Acc.	τούς	τάς	τά	οὓς	ᾶς	ᾶ

3. The postpositive article or relative pronoun is often strengthened, partly by the enclitic *πέρ*, as ὅσπερ, ἡπερ, ὅπερ, &c. and partly by composition with *τίς*, as ὅστις, &c. for which last see below in § 77.

REM. 1. The peculiarities of the dialects are the same, as in the first and second declensions, as τοῖο for τοῦ, αῖ for ἡ, τᾶς for τῆς, &c.

indefinite article, although the two words have nothing in them that connects, or can be called a joint. It is therefore but reasonable for the Greek grammarians to follow the ancient Greek names, as they contain in themselves their own justification. At least, the articles need not be considered, in any language, as forming a distinct part of speech. They are essentially adjective pronouns, and therefore should be classed among them.

REM. 2. In the ancient language the two articles were in form the same, and were only distinguished by their place and accent; as is still the case with *ἡ, οἷ, αῖ*. The epic poets have also *ὅ* for *ὅς*, and all the forms of the *prepositive* article which begin with *τ*, are used by the Ionics and Dorics for the corresponding forms of the *postpositive* article, as *τό* for *ὅ*, *τήν* for *ἣν*, &c. Besides this, the Dorics use *τοί, ταί*, both for *οἷ, αῖ*, and for *οῖ, αῖ*.

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REM. 3. In strictness, however, both forms are nothing else but the ancient simple *demonstrative* pronoun *this*; and, as will appear in the syntax, are both often used for this pronoun in the writings of the ancients.

§ 76. DEMONSTRATIVE PRONOUN.

1. The Greeks have a double form for the general demonstrative pronoun *this, that*. The one is formed simply by appending the enclitic particle *δε* to the prepositive article, viz. *ὅδε, ἥδε, τόδε*, G. *τοῦδε, τῆςδε*, &c. Pl. *οἷδε, αῖδε, ταῖδε, τούςδε*, &c.

2. The other, *οὗτος*, is derived from the same article, and conforms itself to it, throughout a very anomalous inflection. For where the prepositive article has the aspirate or the *τ*, this pronoun has the same; and where the article has *ο* or *ω*, this pronoun has *ου* in the first syllable; and where the article has *η* or *α*, the pronoun has *αυ* in the first syllable; as *ὁ- οὗτος, οἱ- οὔτοι, τῶν- τούτων, ἡ- αὕτη, τά- ταῦτα*, &c.

Sing.			Plur.			
	M.	F.	N.	M.	F.	N.
N.	αὐτός	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
G.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
D.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
A.	τούτον	ταύτην	τούτο	τούτους	ταύτας	ταῦτα
			M.	F.	N.	
Dual.	N. A.	τούτῳ	ταῦτα	τούτῳ		
	G. D.	τούτοις	ταύταις	τούτοις		

§ 77. INTERROGATIVE AND INDEFINITE PRONOUN.

The *interrogative* pronoun for *who? which? what?* is *τίς*, neut. *τι*, G. *τίνος*. It has the accent always on the *ι*, as *τίτες*, D. pl. *τίσι*, and is thereby distinguished, as it also is in the nominative singular, by the invariable *acute* accent (§ 11), from the *indefinite* pronoun *τις*, neut. *τι*, G. *τινός*, a *certain one, any one*; which, moreover, as *enclitic*, is commonly used without accent. The declension of *τίς*, both as *interrogative* and *indefinite*, is regular, 87 according to the third declension, and the *ι* is short throughout.

REM. 1. In the few cases, where the monosyllable *τίς τι*, in consequence of other *enclitics* following it, receives the *acute*, the context or the accent of the preceding word will distinguish it from the *interrogative*; as *ἀνὴρ τίς ποτε*.

2. For the *genitive* and *dative* of both pronouns, the following forms are often used, viz. *τοῦ* and *τῷ* (for all three genders), *orthotone* for *τινός τίνι*, and *enclitic* for *τινός τινί*.*

For the *neuter plural* of the *indefinite pronoun* we find *ἄττα*, Ion. *ἄσσα*, not *enclitic*, instead of *τινά*, as *δεῖνὰ ἄττα* for *δεῖνὰ τίνα*.

3. The *compound relative ὅστις*, which is a *strengthening* of *ὅς*, has a *twofold inflection*, viz.

Nom. *ὅστις*, *ἥτις*, *ὅ,τι* (see § 15. 2.)

Gen. *οὗτινος*, *ἧστινος*,

Dat. *ὧτινι*, *ῆτινι*, &c.

Also the following form, analogous to the *secondary form* of *τίς* mentioned in no. 2, viz. *ὅτου*, *ὅτω*, for *οὗτινος*, *ὧτινι*, but not for the *feminine*, and also *ἄττα*, Ion. *ἄσσα*, for *ἄτινα*.

REM. 2. The *secondary form* *τοῦ*, *τῷ*, must be carefully distinguished from the *genitive* and *dative* case of the *article*, from which it is shown to be distinct by the *threefold gender* and the usage of the *dialects*. The *τοῦ* of the *article* is by the *epic poets* resolved into *τοῖο*, but the *τοῦ* for *τινός* and *τινός* is resolved into *τέο* by the *Ionics*, and *τεῦ* by the *Dorics*.

* As *τῷ τεκμαίονι τοῦτο*; whereby provest thou this? *γυναικός τοῦ* of a certain woman; *χρησθαί τῷ* to use any thing.

4. By composition with *οὐ* and *μή* are formed from the indefinite *τις* the negative pronouns *οὐτις οὐτι*, *μήτις μήτι*, none, which are declined like *τις*.

§ 78. CORRELATIVE PRONOUNS AND ADJECTIVES.

1. *Correlatives* are words, referring to each other, of which the one contains a question, the other the various most simple answers to it. The general correlatives are already contained in the foregoing pronouns, viz.

Interrogative *τις* who ?

Demonstrative *ὁ, ὅδε, οὗτος*, this.

Indefinite *τις*, any one, some one.

Relative *ὅς*, compound *ὅστις*, who.

Negative *οὐτις, μήτις*, or *οὐδείς, μηδείς*, none (§ 70. 1.)

Each of these has its feminine and neuter.

2. When, however, the ideas contained in those words are directly referred or confined to *two* objects or divisions of the subject, they are expressed by the following, viz.

Interrogative *πότερος, α, ον*, which of two.

Demonstrative *ὁ, ὅδε, οὗτος*, this.

Indefinite *ὁ ἕτερος (ἡ ἑτέρα, &c.)* one of two.

Relative *ὁπότερος* which of two.

Negative *οὐδέτερος, μηδέτερος*, neither of two.

REMARK. *ὁ ἕτερος* often forms with those portions of the article, which end in a vowel, a crasis, in which however a long *α* is always found.* E. g. *ἄτερος, ἀτέρα, ἄτεροι*, for *ὁ ἕτερος, ἡ ἑτέρα, οἱ ἕτεροι*; *θατέρον, θατέρου, θατέρω, θατέρα*, for *τὸ ἕτερον, τοῦ ἑτέρου, τῷ ἑτέρῳ, τὰ ἑτέρα*.

This *ὁ ἕτερος* corresponds precisely to the Latin *alter*; and, when *one* has been already named, it is to be rendered *the other*.

3. To the question *τις* and *πότερος*, may be answered *every one*. This answer has in Greek the form of a comparative or superlative, viz. *ἐκάτερος, α, ον*, each of two; *ἐκαστος, α, ον*, each of many.

* This long *α* probably has its origin in an elder Doric form of *ἄτερος* for *ἕτερος*, of which the short *α* becomes long by a crasis with the article, as mentioned in the text.

4. Other particles responsive to *τίς* are the following, viz. ἄλλος *another* (§ 74. 1), πᾶς, πάντες, *each, all*; corresponding to which, when the question is πότερος, are the following, viz. ὁ ἕτερος *the other*; ἀμφότερος, α, ον, ἀμφότεροι, αι, α, *both*. For this 89 last we find, in certain connexions, simply the dual N. A. ἄμφω, G. D. ἀμφοῖν, with the accent thrown forward, and for all three genders.

§ 79. OTHER CORRELATIVES.

1. Besides these general correlatives, there are others more precise, referring to the properties or relations of the object, such as *how made, where found, &c.* These are formed in Greek by a very distinct analogy, but as they are partly in the adjective, and partly in the adverbial form, the latter must remain to be considered below.

2. Every such series of correlatives has its radical form and termination of inflection common; but is peculiar in its initial letters. The interrogative begins with a π, as πόσος *quantus, how much? how large? how many?* The same form, with a change however of accent, is sometimes used indefinitely, as ποσός *aliquantus, of a certain size or number*. When, instead of a π, it begins with a τ, it is in the demonstrative, as τόσος *tantus, so great, so much, so many*. If, instead of this consonant, the word begin with the aspirate, it is relative, as ὅσος *quantus, as large as, as much as*. The negative of these forms is not found in the common-dialect.

3. In addition to the simple relative, there is also the compound, which is used by preference in certain connexions. It corresponds to ὅστις, ὅτου, among the general correlatives, and is formed by prefixing the syllable ὅ, without variation, to the interrogative form, as πόσος, relative ὅσος and ὀπόσος.

4. The simple demonstrative τόσος is used as a perfect demonstrative pronoun, for the most part only in the poets. Resort is commonly had to a *strengthened* form; and as the article ὁ (the primitive demonstrative, subsequently used merely as an article,) is strengthened either by the enclitic δε (ὅδε), or by being chang-

ed into *οὗτος*, so the corresponding process is observed here, *-ος* being in the latter case changed into *-οῦτος*, e. g. *τόσος*, *τοσόςδε* or *τοσοῦτος*. The first of these is inflected in the middle of the compound, thus *τασόςδε*, *τοσήδε*, *τοσόνδε*, G. *τοσοῦδε*, &c.

- 90 The form with *-οῦτος* governs itself, with respect to *ου* and *αυ*, according to the simple form *οὔτος*. In the neuter, however, it has both *ον* and *ο*. Accordingly we have the following forms, viz.

N. *τοσοῦτος*, *τοσαῦτη*, *τοσοῦτον* and *τοσοῦτο*

G. *τοσοῦτου*, *τοσαύτης*, &c.

Pl. *τοσοῦτοι*, *τοσαῦται*, *τοσαῦτα*, &c.

5. The following are accordingly the three most entire series of correlatives.

Interrog.	Indef.	Demonst.	Relative.
<i>πόσος</i> ; <i>how great? how many? quantus?</i>	<i>ποσός</i>	<i>τόσος</i> <i>τοσόςδε</i> <i>τοσοῦτος</i>	<i>ὅσος</i> <i>ὀπόσος</i>
<i>ποιός</i> ; <i>of what kind? qualis?</i>	<i>ποιός</i>	<i>τοῖος</i> <i>τοιόςδε</i> <i>τοιούτος</i>	<i>οἷος</i> <i>ὀποῖος</i>
<i>πηλίκος</i> ; <i>how old? how large?</i>	<i>πηλίκης</i>	<i>τηλίκος</i> <i>τηλικόςδε</i> <i>τηλικούτος</i>	<i>ἡλίκος</i> <i>ὀπηλίκος</i>

NOTE. For the Ionic forms *κόσος*, *κοῖος*, *ὀκόσος*, &c. see § 16. 3. c.

REM. 1. There are still other *imperfect* correlatives, which in addition to the interrogative form have only the *compound relative*, as particularly *ποδαπός*, *ὀποδαπός*, *where born?* and the derivatives from *πόσος* and *ποστός* (for which we have no corresponding English word*); *ποσαπλάσιος* *how many fold?* *ὀπόστος*, *ὀποσαπλάσιος*, &c. The same is the case with *πότερος* and *ὀπότερος* mentioned above.

REM. 2. As the root of these words acquires its correlative force by virtue of the initial letters *π*, *τ* &c. some of them attain other shades of signification, by composition with the general correlatives, *ἕτερος*, *ἄλλος*, *πᾶς* &c. Thus to the question *ποῖος* may

* *The-how-manyeth?* would represent *ποστός* in English. In German. *der wievielte?*

be answered *ἑτεροῖος, ἀλλοῖος, of another kind, παντοῖος of every kind.*

In like manner, to *ποδαπός* corresponds *ἀλλοδαπός of another country, παντοδαπός of every country, ἡμεδαπός of our country, from ἡμεῖς.*

§ 80. AFFIXES.

1. All the compounded and strengthened relatives, such as *ὅς- 91*
τις, ὅτου, ὅσπερ, ὅπόσος, &c. receive upon all their forms the affix
οὔν, which retains the accent on itself, and in this connexion cor-
responds precisely with the Latin *cunque*, and expresses the com-
pleteness of the relation, as *ὅστις who, ὅστιςοὔν quicumque, whosoever,*
ἡτιςοὔν, ὅτιοὔν, ὅτωοὔν, ὄντιναοὔν or ὄντινοὔν,—
ὅσπεροὔν, ὅποσοσοὔν, ὀπηλικουοὔν, &c.

REM. 1. To strengthen still more this signification, use is
made of the form *δήποτε*, as *ὅστιςδήποτε ἔστιν whosoever it may be,*
ὅσονδήποτε, &c. which is, however, often written in two sepa-
rate words.

2. In like manner among the Attics, and in the familiar style,
the demonstratives, for the sake of greater strength, append to all
their forms what is called the *demonstrative i*, which in like manner
retains the accent, is always long, and absorbs all short vowels at
the end of the word to which it is affixed, as *οὗτος οὗτοςί this here,*
hicce, αὐτήι from αὕτη, τουτί from τοὔτο, τουτουί, &c. ταυτί from
ταῦτα, ὁδί from ὅδε, ἐκείνοσι that there, ἐκείνωνί, &c. τοσοουτονί,
τοσονδί, &c.

REM. 2. When the enclitic *γέ* (§ 150. 2) is attached to the de-
monstrative, this *i* follows it, as *τοὔτό γε, τουτογι.*

§ 81. THE VERB.

1. The parts of a Greek verb, such as the modes and tenses,
may be presumed to be known, from the analogy of other langua-
ges. The Greek, however, is richer than either the English or
Latin, particularly by the distinction of the *Middle Voice*, of the
Optative as a different mode from the *Subjunctive*, of the *Aorist*
as a separate tense, of the *Dual* as a separate number, and by a

great diversity of modes and participles, in reference to the tenses. Meantime it should here be remarked, that by no means all that can be formed by conjugation and declension is actually found to have been used in every verb, although for convenience, all the parts are exemplified in *one verb*, in the grammar.

92 2. In the second place it should be premised, that in the Greek, more than any other language, a certain form endowed by the general analogy with a certain signification, may yet, in single cases, have another and even an opposite signification; as a passive form may have an active meaning. The grammar of course must treat of the forms as they are in themselves, and then attach to them their most usual signification. It is impossible, however, that the significations should be fully known, till they are systematically unfolded in the syntax.

3. All that is necessary to the understanding of the formation of the verb is here for the most part supposed to be known from other languages, such as the general idea of the various voices, modes, and principal tenses. With respect to the optative mode and middle voice, sufficient preliminary information will presently be given. The tenses alone of the Greek verb require a more detailed previous description.

4. The most obvious distinction of the tenses is into *present*, *past*, and *future*. The past time, however, in common language admits of more subdivisions than the others. Among the tenses which fall under this head, (and which bear in Latin the common name of *præterita*,) is this difference to be observed, that in one of them the mind of the speaker remains in the present time, and makes mention of a thing past or happened. This is the perfect tense. In the other preterite tenses, the mind transports itself to the past time, and narrates what then happened.* This narrative tense has in the Greek the subdivisions of *imperfect*, *pluperfect*, and *aorist*, whose signification will be unfolded in the syntax.

5. Hereupon is founded the division of the tenses into the

* In a lively narration this is therefore often done by the *present* itself.

LEADING TENSES, viz. *present*, *perfect*, and *future*, and HISTORICAL TENSES, viz. *imperfect*, *pluperfect*, and *aurist*.

6. All the tenses are distinguished from each other in a two-fold manner; (1) all of them by their respective terminations, and (2) the past tenses by a prefix, called the *augment*. The historical tenses are farther distinguished from all the others, and among them from the perfect, by an augment appropriated to themselves, and by a peculiar manner of declension.—Of each of these, in order, an account will be given.

§ 82. THE SYLLABIC AUGMENT.

1. The augment is of two kinds, according as the verb begins 93 with a vowel or a consonant. If the verb begin with a consonant, the augment makes a syllable of itself, and is therefore called the *Syllabic Augment*.

2. The augment of the *perfect tense* is formed by prefixing the first letter of the verb with an ϵ , as $\tau\acute{\upsilon}\pi\omega$, perf. $\tau\acute{\epsilon}-\tau\upsilon\phi\alpha$, and therefore the augment of the perfect is also called a *reduplicative augment*, or simply a *reduplication*. If the first letter is an *aspirate*, it follows from what was said in § 18, that instead of the aspirate, the corresponding *smooth* is used, as $\phi\iota\lambda\acute{\epsilon}\omega$ *I love*, $\pi\epsilon-\phi\iota\lambda\eta\kappa\alpha$ $\theta\acute{\upsilon}\omega$ *I sacrifice*, $\tau\acute{\epsilon}-\theta\upsilon\kappa\alpha$. The third future, which is derived from the perfect (§ 99), retains this augment.

3. The *historical tenses*, on the other hand, simply prefix an ϵ , as $\tau\acute{\upsilon}\pi\omega$, imperf. $\epsilon\text{-}\tau\upsilon\pi\tau\omicron\nu$, aor. $\epsilon\text{-}\tau\upsilon\psi\alpha$,—and the *pluperfect*, which according to its form and signification is derived from the perfect, prefixes this ϵ to the reduplication of the perfect, as $\tau\acute{\upsilon}\pi\omega$, perf. $\tau\acute{\epsilon}-\tau\upsilon\phi\alpha$, plup. $\epsilon\text{-}\tau\epsilon\tau\acute{\upsilon}\phi\epsilon\iota\nu$.

4. If the verb begin with ρ , this letter is doubled after the ϵ , as $\rho\acute{\alpha}\pi\omega$ *I sew*, imperf. $\epsilon\text{-}\rho\acute{\rho}\alpha\pi\tau\omicron\nu$ (§ 21. 2); and in this case the perfect and pluperfect take no other augment than this, instead of the usual reduplication, as perf. $\epsilon\text{-}\rho\acute{\rho}\alpha\phi\alpha$, plup. $\epsilon\text{-}\rho\acute{\rho}\alpha\phi\epsilon\iota\nu$.

5. When a verb begins with a double consonant, instead of the reduplication, ϵ alone is used, which remains without change

in the pluperfect ; as *ψάλλω* I play, perf. *ἔψαλκα*, plup. *ἐψάλλειν* ζητέω I seek, ζέω I abrade, perf. pass. *ἐζήτημαι*, *ἔξεσμαι*. The same takes place in most cases where two consonants begin a word ; as perf. *ἔφθορα* from *φθείρω*, perf. pass. *ἐσπαρμαι* from *σπείρω* I sow, *ἔκτισμαι* from *κτίζω* I create, *ἐπνυγμαι* from *πτύσσω* I fold.

Remarks.

1. From this last rule the following are excepted, and, of course, are subject to the general rule, viz.

94 a) Two consonants, of which the first is a mute and the second a liquid ; as *γράφω* I write, *γέγραφα*. So too *κέκλιμαι*, *κέπνενκα*, &c. But *γν* and often *γλ* assume only a simple *ε*, as *γνωρίζω*, *ἐγνώρισμαι* κατ-εγλωττισμένος, δι-έγλυπται and δια- γέγλυπται.

b) The perfects *μémνημαι* and *κέκτημαι*, from *μνάω* I remember, and *κτάομαι* I acquire.

c) Some anomalous perfects, as *πέπταμαι* and *πέπτηκα*, in which, however, the *πτ* is formed by syncope from *πετ*. See in the list of anomalous verbs *πετάννυμι*, *πέτομαι*, *πίπτω*.

2. A few verbs beginning with liquids, instead of the reduplication, take the syllable *ει* or *ει*, as *ΛΗΒΩ* *εἴληφα*. See in the anomalous verbs *λαμβάνω*, *λέγω*, *μειρομαι*, and *ΠΕΩ* under *εἰπεῖν*.

3. In the three verbs *βούλομαι* I will, *δύναμαι* I can, *μέλλω* I shall, the Attics often add the temporal to the syllabic augment, as *ἡδυνάμην* for *ἐδυνάμην*. For the syllabic augment before a vowel, directions will presently be given.

4. The augment of the historical tenses is often omitted by the Ionics and all the poets, except the Attics ; as *βάλε* for *ἔβαλε*, *βῆ* for *ἔβη*, *γένοντο* for *ἐγένοντο* &c. In the pluperfect this omission prevails even in prose ; as *τετύφεισαν*, *τέτυπτο*, for *ἐτετύφεισαν*, *ἐτέτυπτο* δεδίδει for *ἐδεδίδει*, &c.

5. In the epic writers the second aorist active and middle often takes the reduplication, which in this case is retained through all the modes (§ 85) ; as *πέπιθον*, *πεπιθεῖν*, for *ἐπιθον*, *πιθεῖν*, from *πείθω*.

§ 83. TEMPORAL AUGMENT.

1. When the verb begins with a vowel, aspirated or not, the augment, with that vowel, is converted into one long vowel ; and this kind of augment, which is called the Temporal, remains unchanged through all the preterite tenses. In general in this augment, *α* and *ε* are changed into *η*, and *ο* into *ω* ; as *ἀνύω* I fulfil,

impf. ἤνουν, perf. ἤνυκα, plup. ἤνυκεν,—ἐλπίζω *I hope*, impf. ἤλπιζον, perf. ἤλπικα, plup. ἤλπικεν,—ὁμιλέω *I associate with*, impf. ὠμίλεον, perf. ὠμίληκα, plup. ὠμίληκεν.

2. The following verbs, viz. ἔχω, ἔαω, ἔλκω and ἔλκνυ, ἔρπω 95 and ἔρπύζω, ἔθω (see anomalous verbs) and ἐθίζω, ἐλίσσω, ἐστιάω, ἐρύω, ἔπω and ἔπομαι, ἐργάζομαι, change the ε not into η, but into ει, as impf. εἶχον, perf. εἴργασμαι, &c.

REM. 1. See also εἶλον, ἐλεῖν, among the anomalous verbs under αἰρέω, and the verbs belonging to the radical form ΕΩ, § 108.

3. The vowels ι and υ can only be augmented when they are short, and that by lengthening them, as ἱκετεύω, aor. ἱκέτευσα, and even when the vowel is already long by position, this augment ought to be indicated in pronunciation; as ἰσχύω ἰσχυον, ὑμνέω ὑμνου.

4. Of the other vowels already long in themselves, ᾱ, according to no. 1, usually becomes η, while the others, η, ω, ι, υ, admit no augment whatever, as ἡττάομαι, impf. ἡττάμην, perf. ἡττημαι, plup. ἡττήμην, excepting in the case of the accent, as specified below.

5. A diphthong is susceptible of augment, when its first vowel can be altered in the above mentioned manner; in which case, if the second vowel be ι, the *iota subscript* is used. Accordingly αὔξω *I increase* makes ηὔξον εὔχομαι *I pray*, ηὔχόμεν αἰτέω *I demand*, ᾄδω *I sing*, ᾄτεον, ᾄδον οἰκέω *I dwell*, ὄκειον.

Many verbs, however, neglect this augment, as is stated in the next remark, and with ου it never takes place; as οὐτάζω, οὐτάζον.

REM. 2. In general many verbs, in which the augment would destroy the euphony or lead to confusion, remain unchanged. Among these are many beginning with an α, αυ, or οι, followed by a vowel, as αἶω, αὐαίνω, οἰακίζω,—only that the short α, as in αἶω, is lengthened,—impf. αἶον (α long), αὐαίνετο, οἰακίzen, &c.—Some others also beginning with οι have no augment, as οἰνίζω, οἰκουρέω, οἰσιτρέω. In like manner also all which begin with ει, as εἶκω, εἶκον, εἰξα, with the single exception of εἰκαζω *I conjecture*, which in the Attic writers receives an augment, as εἰκασα, εἰκασμαι, Att. ἤκασα, ᾗκασμαι. Those that begin with α are not uniform in this respect, as εὔχομαι, ηὔχόμεν and εὔχόμεν. Those

96 compounded with εὔ will be mentioned below, § 86 Rem. 5. The Ionics and the poets not Attic often omit this augment, as they do also the syllabic, in verbs of all sorts; as αἰεῖβeto for ἡμείβετο, ἔων for εἰὼν from ἔαω, ἄμμαι for ἡμμαι.

REM. 3. Inasmuch as the increase, effected by this augment, consists only in lengthening a short vowel, it has the name of *Temporal Augment*, αὔξησις χρονική, from χρόνος *time*, which word denotes also the *quantity* of syllables.

REM. 4. This augment has its origin in the contraction of the syllabic augment ε with the vowel of the verb; as ἄγω ἐ-αγον ἦγον. In this, however, the contraction of εε into η, and εο into ω, departs from the common practice (see § 27); while that of εα into η, and εε into ει, ἔ-εχον εἶχον, conforms to the general law of contractions.

REM. 5. Hence is to be explained the accent of some compounds. For while the tone, as far as possible, inclines to the antepenult, we find in ἀνήπτον from ἀνάπτω a circumflex on the penult, which had its origin in this contraction. In this manner, the augment is occasionally visible only in the accent; as from ἀπειργω is formed the imperative ἀπειργε, but the third person of the imperfect tense is ἀπειργε.

REM. 6. The syllabic augment, moreover, has actually maintained itself in many cases before a vowel. Among these cases are reckoned, in the common dialect, the following three verbs, which by the general rule should not have the temporal augment, viz.

ώθew I push, ώνέομαι I buy, ούρew,
Impf. έώθουν, έωνομεν, έούρουν.

97 REM. 7. In like manner, in the perfect tense, the temporal augment has its origin in the syllabic ε, for, since the common reduplication consists in repeating the first consonant with an ε, when the verb began with a vowel it admitted only of prefixing the ε, which was then with the initial vowel of the verb transformed into the temporal augment. Even the ε of this kind is retained *unaltered* in the verbs just quoted, as perf. έώνημαι from ώνέομαι, and besides this in three other perfects, viz. έοικα, έόλπα, έοργα, from εἶκω, εἴπω, εἶργω. The ο in these perfects is formed by a mutation of the vowel of the root—which will be treated of below—and the ε is a reduplication, so that we have έργω έ-οργα, like δέροκω δέ-δορκα.

REM. 8. As we saw above (§ 82 Rem. 3) that the syllabic augment was increased by the temporal, so in the verb όρω I see the temporal augment is commonly increased by the syllabic, retaining the aspirate, as impf. έώρων, perf. έώρακα.

REM. 9. When a verb begins with εο, the second vowel takes the augment. This occurs in the verb έορτάζω I celebrate a festi-

val, ἐώρασαν, and in the pluperfects belonging to the perfects mentioned in Rem. 7, viz. ἐώκειν, ἐώλπειν, ἐώργειν.

§ 84. ATTIC REDUPLICATION.

Though a reduplication like that of the syllabic augment does not exist in verbs that take the temporal augment, yet several of them have, in the perfect tense, a peculiar, and, as it is called, the *Attic reduplication*; which, however, is so far from being found in Attic writers alone, that most of the verbs which assume it, reject altogether the above described simpler form. It consists in this, that in the perfect tense, before the ordinary temporal augment, the two first letters of the verb, without changing the vowel, are repeated, e. g.

ἀγειρω I assemble,	(ἤγερα)	ἀγ-ἤγερα,
ἐμέω I spit,	(ἤμεκα)	ἐμ-ἤμεκα,
ὀρύττω I dig,	(ῶρυχα)	ὀρ-ῶρυχα,
ὄζω I smell,	(ῶδα)	ὄδ-ῶδα.

REM. 1. This form inclines to a short vowel in the third syllable, and therefore shortens the long vowel, as in ἀλείφω, perf. ἀλήλιφα, ἀλήλιμμαι ἀκούω, perf. ἀκήκοα.

REM. 2. The pluperfect sometimes takes a new temporal augment, most frequently in ἀκήκοα, ἠκηκόειν. This however is not generally the case (§ 82 Rem. 4.)

REM. 3. As the second aorist in the poets, with the temporal augment, sometimes assumes the reduplication of the perfect (§ 82 Rem. 5), the same also happens with this Attic reduplication, in such a way that the temporal augment precedes it; as ἈΠΩ, perf. ἄρηρα, aor. ἤραρον. In common language the verb ἄγω (see anomalous verbs) has such an aorist, viz. ἤγαγον. This reduplication also remains in the other modes, which drop only the temporal augment, as ἀράρη, ἀγαγεῖν, ἀγαγών.

§ 85.

THE AUGMENT IN REFERENCE TO THE MODES AND PARTICIPLES.

All the augments prevail as well in the passive and middle, as 98 in the active voice. As far as the *modes and participles*, however,

are concerned, the aorist and perfect only come into consideration, since the imperfect and pluperfect tenses are confined to the indicative mode. Here the following rule prevails, viz.

The augment of the perfect is retained through all the modes and participles ; that of the aorist, only in the indicative.

Thus with the syllabic augment, e. g. from τύπτω.

<i>Perf.</i> τέτυφα	<i>Inf.</i> τετυγέναι	<i>Part.</i> τετυφώς.
<i>Aor.</i> ἔτυψα	<i>Inf.</i> τύψαι	<i>Part.</i> τύψας.

So also with the temporal augment, e. g. from ἀκριβόω.

<i>Perf.</i> ἠκριβωκα	<i>Inf.</i> ἠκριβωκέναι	<i>Part.</i> ἠκριβωκώς.
<i>Aor.</i> ἠκριβωσα	<i>Inf.</i> ἀκριβῶσαι	<i>Part.</i> ἀκριβώσας.

REMARK. This rule may be more precisely stated, viz. Every thing that is a reduplication, or stands in the place of reduplication, (consequently the irregular reduplication of the aor. *λελαθον*, part. *λελαθων*, and the like, § 82 Rem. 5.) remains through all the modes: while the simple augment is confined to the indicative. For this reason the irregular aorist *ἤγαγον* drops in the infinitive mode the temporal augment, but retains the reduplication, as *ἀγαγεῖν* (§ 84 Rem. 3.)

§ 86. OF THE AUGMENT IN COMPOSITION.

The following is the chief rule for the use of the augment in the compound verbs, viz.

In the verb compounded with a preposition, in the augmented tenses the augment follows the preposition.

E. g. *προσφέρω, προσ-έφερον· ἀποδύω, ἀπ-έδυσα, ἀπο-δέδυκα· συλλέγω, συν-έλεγον· ἀπαλλάττω, ἀπ-ήλλαττον.*

In most other forms of composition the augment is prefixed, as *μελοποιέω, ἐμελοποιοῦν, μεμελοποίηκα· πλημμελέω, πεπλημμέληκα· ἀφρονέω, ἠφρόνουν.*

Rem. 1. In some cases, where the simple verb is nearly or quite obsolete, the augment precedes the preposition; as *ἐκάθειδον, ἐκάθειζον, ἠφίουν* from *ἀφίημι*. The best writers however sometimes use the other form, as *καθηῖδον*.

REM. 2. Properly speaking, all such verbs have the augment prefixed, as are not so much themselves compounded with another word, as derived from a compound word of another part of speech, as *δεινοπαθέω*, *ἐδεινοπάθουν*, from *δεινοπάθης*; *οἰκοδομέω*, *οἰκοδομουν*, from *οἰκοδόμος*.—With these, however, are classed in respect to the place of the augment, the other compound verbs not compounded with a preposition, although they retain the single verb without change, as *μελοποιέω*, *ἀφρονέω*, &c.

REM. 3. Hence it results, that even some verbs compounded with prepositions prefix the augment; as *ἐναντιοῦμαι*, *ἠναντιοῦμην*, *ἀντιβόλῳ*, *ἠντιβόλουν*, the former of which has its origin in *ἐναντίος*, and the latter is formed altogether by composition, without a previous existence as a simple verb. It is most usual, however, that even in such verbs the augment should follow the preposition. Hence we find uniformly *ἐξεκκλησίασαν*, *ἐνεκωμίαζον*, *προεφήτευσα*, *συνήργουν*, *ἐπιτετήδευκα*, *ἐνεχείρουν*, and various others, although of all these verbs (*ἐκκλησιάζω*, *ἐγκωμιάζω*, *προφητεύω*, *συνεργέω*, *ἐπιτηδεύω*, *ἐγχειρέω*,) no simples exist, but they are all derived respectively from *ἐκκλησία*, *ἐγκώμιον*, *προφήτης*, *σύνεργος*, *ἐπίτηδες*, and from *ἐν* and *χείρ*.

REM. 4. The following verbs usually take the augment in both places at once, viz. *ἀνορθόω* I set up, *ἠνόρθουν* ἐνοχλέω I trouble, *ἠνώχλησα* ἀνέχομαι I endure, *ἠνειχόμεν* παροινέω I rase, *πεπαρονήκα*.—Still more anomalous is this in the verbs *διακονεῖν* to minister to and *διαιτᾶν* to decide, *δεδιηκόνηκα*, *κατεδιήτησα*, inasmuch as these are derived from *διάκονος*, *διαίτα*, where the α does not begin a new word.

REM. 5. The words compounded with *εὖ* and *δυσ* assume in the middle only the temporal augment; as *εὐεργετεῖν*, *εὐηργέτουν*, *δυσαρεστεῖν*, *δυσηρέατουν*. When, however, an immutable vowel or a consonant follows those particles, they either receive the augment at the beginning, as *ἐδυσώπουν* from *δυσωπεῖν*, *δεδυστύχηκα*, *ἠὺφραίνετο*, or those beginning with *εὖ* more commonly take no augment, as *εὐωχούμην* from *εὐωχεῖσθαι*.

§ 87.

INFLECTION BY TERMINATION. — NUMBERS AND PERSONS.

1. All terminations of the Greek verb are divided, in virtue of their ending and their inflection by numbers and persons, into two leading classes, plainly distinguished from each other. In signification the one class is for the most part active, and the other passive. In consequence of this, notwithstanding the departure

in single tenses from the prevailing signification, the one class is called the *active voice*, and the other the *passive*.

100 2. In each of these classes, the *leading* tenses, viz. the present, perfect, and future, follow an analogy in some degree peculiar to themselves, and in which they are distinguished from the *historical* tenses.

3. All this is apparent from the following table, which contains the usual terminations of the different tenses, and their inflection by the three numbers and persons. It is applicable in the present form only to the indicative mode. Its application to the subjunctive and optative will be explained below.

ACTIVE FORM.

PASSIVE FORM.

Leading tenses.

	1	2	3		1	2	3
Sing.	—	ς	—		μαι	(σαι)	ται
Dual	wanting	τον	τον		μεθον	σθον	σθον
Plur.	μεν	τε	σιν, σι		μεθα	σθε	νται

Historical tenses.

	1	2	3		1	2	3
Sing.	—	ς	—		μην	(σο)	το
Dual	wanting	τον	την		μεθον	σθον	σθην
Plur.	μεν	τε	ν (σαν)		μεθα	σθε	ντο

Thus *λύομαι*, *λέλυμαι*, *λύσομαι*, *λυθήσομαι*, are respectively the first person of the leading tenses of the passive form of *λύω* *I loose*. All that intervenes between the termination *μαι* and the root *λυ*, or if *nothing* intervenes, is the peculiarity of the particular tense; and this will be treated of below.

Remarks.

1. The terminations in the foregoing table, begin with that consonant from which the remainder of the word onward, in the same tense, is in the main the same. A portion of the conjugational form attaches this consonant immediately to the root of the tense (see below the *perfect passive* and the conjugation in *μι*); but by far the greater portion of the conjugational form interposes another vowel, called the *connecting vowel* between, which is far from being uniform, as *λύ-ο-μεν*, *λύ-ε-τε*, *λύ-ει-ς*. The more precise detail therefore of the mode, in which the termination is attached to the root, must appear from the paradigm below. The

foregoing table exhibits only in one point of view, that in which the various forms of tenses coincide.

2. The first and third persons singular Act. are not indicated in the table, because in most cases they do not terminate in a consonant, but have as it were, the *connective vowel* alone,* which, however, differs widely in the different tenses. Compare e. g. 1. *λύ-ω*, 3. *λύ-ει*, with *λύ-ο-μεν*, or 1. *ἔλυσ-α*, 3. *ἔλυσ-ε*, with *ἔλυσ-α-μεν*. In the greater portion of the historical tenses, the first person has a permanent *ν* (*ἔλυ-ο-ν*, *ἔλελυκ-ει-ν*), and the third person, when its vowel is *ε*, takes the *ν* *ἐφελκυστικόν*, (*ἔλυ-εν* or *ἔλυ-ε*.) In the infrequent conjugational form in *μι*, both persons have a termination in the present, altogether peculiar, viz. *μι*, *σι*, (§ 106).

3. The third person plural, active voice, in the leading tenses, is given according to the common usage of language. It is proper, however, to remark here, that in the Doric dialect it terminates in *ντι*, and that the vowel before the *σι* in the common form is always long, because an *ν* has dropped out; as *τύπτονσι*, Dor. *τύπτοντι* *τετύχασι*, Dor. *τετύχωνσι*, (§ 103. IV. 1.)

4. The terminations *σαι* and *σο*, in the second person of the passive, are only to be regarded as the foundation; for in most cases they undergo some change. The manner in which they are combined with what precedes them, will be explained in its place below; see § 103 Rem. II.

5. With regard to the peculiarities, in which the historical tenses differ from the leading tenses, the following points must be attended to in reference to the preceding table.

a) A character, which runs through the whole active and passive form, is that the *third* person dual, which in the leading tenses is the same as the second, (as pres. *τύπτετον*, *τύπτετον*, pass. *τύπτεσθον*, *τύπτεσθον*.) in the historical tenses uniformly terminates in *ην*, as imperf. 2. *ἐτύπτετον*, 3. *ἐτυπτέτην*, pass. 2. *ἐτύπτεσθον*, 3. *ἐτυπτέσθην*.

b) Besides this, the third person plural active affords but one other permanent distinction between the leading and the historical tenses. In the former it always terminates in *σιν* or *σι* (*οουσιν*, *ασιν*, or *ασι*.) while, in the historical tenses, it has a fixed *ν*, (*ον*, *αν*, *εισαν*, *ησαν*.)

c) In the passive form, on the other hand, the two classes of tenses throughout the whole singular number and all the third

* It may still be called the connective vowel, though in these cases it has nothing to connect, because in substance it is identical with that vowel, and is dropped in those forms which do not take the connective vowel. Compare e. g. *ἐτίθη* with *ἐτίθη-ν* and *ἐτίθε-μεν*, in which *ε* or *η* belongs to the root.

persons are distinguished. From the *μαι* of the leading tenses is uniformly derived *μην* in the historical; and from the *ται*, both singular and plural, in the former is always derived *το* in the latter. Equally constant is the distinction between the terminations *σαι* and *σο*.

6. The dual is wholly wanting in the first person of the active voice, that is, it does not differ from the plural.

§ 88. INFLECTION BY MODES AND PARTICIPLES.

1. The imperfect and pluperfect exist only in the indicative mode. All the other tenses exist in the other modes and participles, though by no means found in actual use in every word. The future only always wants both the imperative and subjunctive.
- 102 2. The Greek language has the *optative*, in addition to the other usual modes, which derives its name from the signification implying a *wish*, but is used in various others. Its precise force is taught in the syntax; it need here only be remarked, that its import is substantially that of the imperfect tense subjunctive mode in Latin, which is not found in Greek.

3. This remark is intimately connected with the following main rule, relative to the inflection of the optative and subjunctive, viz.

*In the subjunctive mode, all the tenses are inflected according to the analogy of the LEADING tenses of the indicative; in the optative mode, according to that of the HISTORICAL tenses.**

Consequently, in the table given above (§ 87. 3), the upper row contains the terminations also of the subjunctive mode, and the under row those of the optative.

4. The subjunctive uniformly connects with the terminations of the leading tenses the vowels *ω* and *η*, instead of the peculiar vowels of those terminations in the indicative. The subjunctive therefore, both active and passive, of the common conjugation, as in *τυπτω*, may be easily formed by the following rule, viz.

* Accordingly the third person dual of the optative, even of the leading tenses, always ends in *ην*, and in the third person sing. and plur. of the passive voice always in *το*.

Where the indicative mode has *ω, ο, ου*, the subjunctive has *ω*; where the indicative has *ε, ει, η*, the subjunctive has *η, η*. E. g.

Ind. *τύπτω, ομεν, ουσι, ομαι, &c.*

Subj. *τύπτω, ωμεν, ωσι, ωμαι, &c.*

Ind. *τύπτετε, εται, &c.*

Subj. *τύπτητε, ηται, &c.*

Ind. *τύπτεις, ει, η, &c.*

Subj. *τύπτης, η, η, &c.*

The subjunctives of all the different tenses and conjugations, follow these endings of the present of the usual regular conjugation.

5. The optative has, as its peculiar characteristic, an *ι*, which it combines, with a vowel of the verb or the termination of the tense, in a diphthong, that remains unchanged through all numbers and persons. The termination of the first person active is either *μι* or *ην*, as *τύπτομι, τιθείην*, and in the last case this *η* remains, together with the diphthong, through all the other terminations, as *οιμι, οις, οι, &c.—είην, είης, είη, είσαν, &c.* In the passive voice this diphthong stands uniformly directly before the terminations of the historical tenses, as *τυπτοί-μην, τιθεί-το*.

6. The imperative has a second and third person in all the numbers. Its terminations in all the tenses are these, viz.

Active S. . . , *τω* D. *τον, των* P. *τε, τωσαν* or *ντων*.

Passive S. (*σο*), *σθω* D. *σθόν, σθων* P. *σθε, σθωσάν* or *σθων*.

7. The infinitive has the following terminations, viz.

Active *ειν* or *ναι* or *αι*.

Passive *σθαι*.

8. The participles are all adjectives of three endings; the feminine is therefore, agreeably to the rule in § 58. 2, formed after the first declension of nouns. The masculine active has *ντος* in the genitive, which requires *ς* or *ν* in the nominative, and in the feminine *σα*. E. g.

ον or ούς, ούσα, ον	ᾱς, ᾱσα, ᾱν
G. ὄντος.	G. αὐτός.
εις, εἰσα, εν	ῦς, ῦσα, ῦν
G. εντος.	G. υντος.

From this the participle of the perfect active is wholly different, being uniformly as follows, viz. ὤς, ὤσα, ὄς, G. ὄτος.

The participles of the *passive voice* all end in *μενος, η, ον*.

REMARK. Among the modifications which the preceding inflections undergo, attention must be particularly paid to the contraction, not so much of the *contract verbs* properly so called, as of some parts of the usual conjugation, where contraction takes place; as will be shown below. See § 95 Rem. 6. § 103. III. 6.

§ 89. INFLECTION OF THE ACTIVE, PASSIVE, AND MIDDLE VOICES.

1. The idea of passive includes in it the case, in which the action that I suffer, is performed by myself. Such an action may therefore be expressed by the forms of the passive voice. This is what is called the *reflective* sense. The Greek language, however, goes farther, and uses the passive voice, in connexions in which the verb has only a secondary connexion with the subject, as *I prepare myself a house*. All these cases, which will be farther explained in the syntax, make out the idea of middle; and the passive, when used to express them, is called the *Middle Voice*.

2. We have already seen above (§ 87) the general difference of the active and passive forms. According to that difference, every active is converted into its natural passive; which is here, for greater convenience, exhibited only in the first person of the indicative of the general tenses.

	ACTIVE.	PASSIVE.		ACTIVE.	PASSIVE.
Pres.	ω	ομαι	Impf.	ον	όμεν
Perf.	α, κα	μαι	Plup.	ειν, κειν	μεν
Fut.	{ σω	σομαι	Aor.	{ σα	σαμεν
	{ ω	οῦμαι		{ ον	όμεν

3. Now in this natural passive form the *present*, the *imperfect*, the *perfect*, and the *pluperfect tenses* express in all cases, where the idea of *middle* can exist, that idea; so that it is only from the context, that it can be determined, in any given case in these tenses, whether the signification is passive or middle. But in the aorist and future, the above form of the passive is, for the most part, used only as a *middle*, and for the passive idea a particular form is used, which has this peculiarity, that the aorist, notwithstanding its passive meaning, assumes nevertheless in its inflection of person and number the active form; while the future, formed from this aorist by increment, passes again into the passive form, viz.

$$\begin{array}{l} \text{Aor. Pass.} \left\{ \begin{array}{l} \theta\eta\nu \\ \eta\nu \end{array} \right. \\ \text{Fut. Pass.} \left\{ \begin{array}{l} \theta\eta\sigmaομαι \\ \eta\sigmaομαι. \end{array} \right. \end{array}$$

In distinction from these forms, the above mentioned forms of the natural passive are called in the Greek grammar the *Future and Aorist Middle*. The four first named tenses, however, the present, imperfect, perfect, and pluperfect, which may be used equally in both significations, and might hence well be called *Passive-Middle* forms, are in the Greek grammar simply called *passive*, and can only be called *middle* in connexions, where they have a reflective sense, and this must be ascertained by the syntax. 105

REMARK. It may be observed here that the medial form of the aorist is not only banished from all verbs, which do not admit the idea of the middle voice; but that in many, the passive aorist in $\theta\eta\nu$ and $\eta\nu$ has adopted the medial signification, and is therefore used only in a limited, though not an inconsiderable class of words. Here, however, every verb is assumed in the grammar to be entire; and it must be left to further remark to ascertain in what parts any particular verb is defective.

§ 90. INFLECTION BY TENSES.

1. As the tenses in general are comprehended in what has been stated above, it is only further to be remarked, that some of them appear in two forms, which bear in the grammar the names of *first* and *second*, without any diversity of signification. The double form of the perfect is found only in the active voice, that of the future and aorist in the active, passive, and middle voices.

2. Besides this, the passive has still another *third future*, or *paulopost future*, as it is called, which takes the reduplication of the perfect, and of which the signification will be given in the syntax.

3. All the tenses, belonging to the Greek verb, will now be detailed according to the division given above of active, passive, and middle.

NOTE. In the following table the augments and the terminations of the first person singular are indicated. The larger dash stands for the proper root of the verb; the shorter, in the beginning, for the first letter repeated in the augment. The aspirate over the termination denotes that the preceding consonant is aspirated.

	ACTIVE.	PASSIVE.	MIDDLE.
Pres.	—ω	—ομαι	like
Impf.	ἔ—ον	ἐ—όμεν	the
1. Perf.	—ε—α̇ or κα	—ε—μαι	passive
1. Plup.	ἔ—ε—έν or κειν	ἔ—ε—μεν	
2. Perf.	—ε—α		
2. Plup.	ἔ—ε—έν		
1. Fut.	—σω	—θήσομαι	—σομαι
1. Aor.	ἔ—σα	ἐ—θήν	ἐ—σάμην
2. Fut.	—ω̇	—ήσομαι	—οὔμαι
2. Aor.	ἔ—ον	ἐ—ην	ἐ—όμεν
3. Fut.	wanting	—ε—σομαι	wanting.

106 4. The connexion of these terminations of the tenses or *temporal forms*, as they might be called, with the root of the various verbs, requires a particular explanation, which is called the doctrine of the *formation of the tenses*.—This, however, must be preceded by the consideration of the *characteristic of the theme*.

§ 91. CHARACTERISTICS OF THE THEME.

1. That letter, which immediately precedes the chief vowel of a temporal termination, is called the *characteristic* of said tense, viz. according to the foregoing table, σ is the characteristic of the *first future* and *first aorist* active and middle.

2. More particularly, however, the letter which remains (after casting away every thing which belongs to the termination of the conjugation) at the end of the root itself, is called the *characteristic of the verb*. It is necessary therefore only to cast away the ω of the present tense, and the last letter or the two last letters are the *characteristic*, as in $\lambda\acute{\epsilon}\gamma\text{-}\omega$ the γ , in $\varphi\omicron\nu\epsilon\acute{\upsilon}\omega$ the $\epsilon\nu$.*

§ 92. A TWOFOLD THEME.

1. That however, which remains, after dropping the ω of the present tense, is not always the pure root of the verb. For when the other tenses are divested of their peculiar augments and terminations, there remains with many verbs a root, more or less diverse from that of the present.

2. Some of these differences consist merely in the changeable nature of the vowel, or its being shortened or lengthened, as $\tau\rho\acute{\epsilon}\text{-}\pi\omega$ $\acute{\epsilon}\tau\rho\alpha\pi\omicron\nu$, $\delta\acute{\epsilon}\rho\kappa\omega$ $\delta\acute{\epsilon}\delta\omicron\rho\kappa\alpha$, $\lambda\acute{\epsilon}\iota\pi\omega$ $\acute{\epsilon}\lambda\iota\pi\omicron\nu$, $\varphi\alpha\acute{\iota}\nu\omega$ $\varphi\alpha\nu\acute{\omega}$ $\acute{\epsilon}\varphi\eta\eta\alpha$, $\beta\acute{\alpha}\lambda\lambda\omega$ $\acute{\epsilon}\beta\alpha\lambda\omicron\nu$, which are to be considered merely as changes incident to inflection.

3. In others the difference is more considerable, where the pure and simple root of the verb, as recognised in the other tenses, is in the present by additions or changes rendered more full and larger; as $\tau\acute{\upsilon}\pi\tau\omega$ $\acute{\epsilon}\tau\upsilon\pi\eta\nu$, root TTH , in the present $TTHT$; $\tau\acute{\alpha}\sigma\sigma\omega$ $\acute{\epsilon}\tau\acute{\alpha}\gamma\eta\nu$, root TAT , in the present $TASS$; $\lambda\alpha\mu\text{-}$

* The etymological root of the verb, which in $\varphi\omicron\nu\epsilon\acute{\upsilon}\omega$ is $\varphi\omicron\nu$, is not here meant; but the grammatical root of the verb, of which $\epsilon\nu$ is also a part. So in $\varphi\iota\lambda\acute{\epsilon}\omega$ and $\tau\iota\mu\acute{\alpha}\omega$, ϵ and α , not λ and μ , are the characteristics.

βάνω ἔλαβον λήψομαι, root *ΛΑΒ*, *ΛΗΒ*, in the present *ΛΑΜ-ΒΑΝ*.

- 107 4. It appears, therefore, that the ancient and more simple form, which has been preserved in some of the tenses, has passed over into a more strengthened form in the present. But since the grammar, for the sake of uniformity, always starts from the present, in all verbs where more considerable discrepancies of this kind appear, an *obsolete* or *ancient present*, corresponding with the form preserved in the other tenses, is assumed for the convenience of grammatical use.

5. Every form of the present tense, whether obsolete or not, from which you start in forming the single parts of any verb, is called a *theme*. To prevent the unnecessary multiplication of themes in this grammar, instead of an obsolete theme in *ω*, its root alone in capital letters is sometimes given, as *ΤΤΗ*, *ΤΑΓ*, &c.

6. In reality, this confounding of forms, like the similar one in the declension of nouns (§ 56), is an *anomaly*; and accordingly the catalogue of anomalous verbs (to be given below) consists principally of verbs of this class. When, however, the difference of the usual from the obsolete or assumed theme is common to a considerable number of verbs, which also coincide in the characteristic of the present tense in use, this also is reckoned among the diversities of the usual conjugation.

7. Here are to be reckoned those verbs, in which the true characteristic is only concealed in the perfect tense by insertion or change of letters. These are of three sorts, viz.

a) In verbs whose characteristic is *πτ*, the *τ* is an addition for the sake of strength, while the true characteristic is one of the labials *β*, *π*, *φ*.* E. g.

κρύπτω I hide,	τύπτω I strike,	φάπτω I sew.
ΚΡΥΒΩ	ΤΤΗΩ	ΠΑΦΩ

* See § 20.

b) Of most of the verbs in $\sigma\sigma$ or $\tau\tau$, the true characteristic is one of the palatics γ , κ , χ . E. g.

τάσσω I dispose, φρίσσω I shudder, βήσσω I cough.

ΤΑΓΩ ΦΡΙΚΩ ΒΗΧΩ

Some, however, have one of the linguals; see Rem. 2 and 3 below.

-c) Of most of those in ζ (Dor. $\sigma\delta$) the true characteristic is δ , but several have γ . E. g.

φράζω I say, ὄζω I smell.—κράζω I scream.

ΦΡΑΔΩ ΟΔΩ ΚΡΑΓΩ

8. All these verbs retain the fuller and less simple form in the present and imperfect of the active and passive, while every thing else is formed from the simple theme. For the sake, however, of brevity and grammatical uniformity, these differences of the two themes are usually treated as common inflections; and as if e. g. in *τύψω*, *τυπείς*, &c. the τ of the present *τύπτω* were dropped; or as if before the σ in *φράσσω* (fut. of *φράζω*), not the simpler characteristic δ , but ζ were omitted.

REM. 1. To the verbs in ζ , whose pure characteristic is δ , belongs the greatest number of derivatives in *ίζω* and *άζω*. To the characteristic γ belong all that indicate a sound or call, as *κράζω I scream*, *στεναζω I groan*, *τριζω I chirp*, *οἰμώζω I lament* &c. with some others, particularly *σταζω I drop*, *στιζω I prick*, *σθηρίζω I prop*, *σφυρίζω I palpitate*. The three following, viz. *πλάζω I drive about*, *κλάζω I sound*, *σαλπίζω I sound a trumpet*, on the contrary, have $\gamma\gamma$ as the true characteristic, (future *πλάγξω* &c.)

REM. 2. On the other hand, some verbs in $\sigma\sigma$ or $\tau\tau$ have, as the true characteristic, not the palatic, but the lingual, and follow therefore the analogy of those in ζ , as *πλάσσω I form*, *πάσσω I stroke*, *πίσσω I husk grain*, fut. *πλάσσω* &c.

REM. 3. Some verbs vibrate between the two characteristics δ and γ . See in the list of anomalous verbs *ἀρπάζω*, *παίζω*, *βασιάζω*, *νάσσω*.

REM. 4. It has been stated in general terms above, that in the characteristic $\pi\tau$, the true characteristic is always one of the labial mutes; and in $\sigma\sigma$ or $\tau\tau$, one of the palatics, or according to Rem. 2., one of the linguals. Which particular letter, however, it may be in any single case, is for the most part indifferent; since, as we shall see below, most verbs are in use only in those tenses (the first future, first aorist, and perfect,) which are obliged, in obedience to the general rules (§ 18 &c.) to change this pure charac-

teristic; and indeed the three mutes also in the like way. For example, from the future $\beta\eta\xi\omega$ it is clear, that the true characteristic of $\beta\eta\sigma\sigma\omega$ is a palatic, but not which. It is true we are able, in these cases, to conjecture from kindred forms, which palatic is the true characteristic; but as the declension of the verb is not thereby affected, it is not unsafe in all verbs, whose true characteristic is not obvious from the conjugation, to regard π as the true characteristic of those in $\pi\tau$, and of those in $\sigma\sigma$ or $\tau\tau$ either γ or δ (Rem. 2), which latter is the basis of the kindred termination ζ . It will remain therefore only to take note of the few verbs, which really, in one of their tenses, retain unchanged a different letter from the regular characteristic of that tense, viz.

a) In $\pi\tau$,— $\beta\lambda\acute{\alpha}\pi\tau\omega$ I injure, $\kappa\rho\acute{\upsilon}\pi\tau\omega$ I conceal, in both of which the true characteristic is β .— $\rho\acute{\alpha}\pi\tau\omega$ I sew, $\theta\alpha\pi\tau\omega$ I bury, $\sigma\kappa\acute{\alpha}\pi\tau\omega$ I dig, $\theta\rho\acute{\iota}\pi\tau\omega$ I throw, $\theta\rho\acute{\upsilon}\pi\tau\omega$ I break, in all which the true characteristic is φ .

b) In $\sigma\sigma$, $\tau\tau$,— $\varphi\rho\acute{\iota}\sigma\sigma\omega$ I shudder, the true characteristic of which is κ .

§ 93. FORMATION OF THE TENSES.

1. The attaching of the temporal endings, as they are given above (§ 90), cannot take place directly, nor without consideration of the general rules of euphony; which require, that the characteristic of the verb, if it do not harmonize with the ending, should undergo various changes and modifications. In addition to this, various peculiarities, founded in usage, are to be considered.

2. The subject will be more intelligible, if we observe what tenses are derived one from another, or coincide one with another. The tenses in this respect are divided into three classes, in which they are arranged in the order, in which, in most verbs, they are found.

I. Present and imperfect active and passive.

II. First future and aorist active and middle.

First perfect and pluperfect, with perfect and pluperfect passive, and paulopost future.

First aorist and first future passive.

III. Second future and second aorist active and middle, second aorist and second future passive, second perfect and pluperfect.

Should any particular verb, made use of as a paradigm, want any of the preceding tenses, such tense of that verb is nevertheless inserted in the grammar, as a guide to other verbs, in which it is used.

Every change made in a verb in the tenses quoted first in either of the preceding series, takes place in the other tenses of the same series, unless some particular rule or exception prevent. 110

REMARK. The circumstances in which the tenses, in each of the preceding series, for the most part, agree with each other, are principally the following, viz.

a) The tenses in series I. make no alteration whatever in the radical form of the present active, which is in real use; and where the present active belongs itself to a strengthened form of the root (in conformity with what was stated above), it is found in all the tenses of this series, as *τύπτω, ἔτυπτον* &c. while the tenses of the second series, for the most part, and of the third series altogether, are derived from the simple form.

b) The series II. comprises all those tenses, in which the characteristic of the verb is generally changed by inflection, particularly by the addition of a consonant in the termination, as *τύψω* &c.

c) The series III. on the other hand, retains unchanged the characteristic of the verb, as *ἐτύπην*, and alters only occasionally the radical vowel. In this series of tenses alone, therefore, —when the first series contains a strengthened form—the true characteristic of the verb is to be recognised, since in the second series, should the said characteristic be a palatic, though this fact may be known, yet it cannot be ascertained by mere inspection, which of the palatics is the characteristic.

§ 94. THE TENSES.

1. In order to learn the formation of the tenses, it is necessary to assume only one part or form of the verb, from which to derive them all; and the present indicative active is made use of for this. All the other varieties of person and mode—as soon as this one person is known—are derived uniformly in all verbs, according to the manner to be unfolded in the paradigms below, with the qualifications expressed in §§ 87, 88.

REMARK. The perfect alone is of a form so peculiar, that several of its personal and modal inflections must be learned at the same time, as being in some degree independent of each other (§§ 97, 98.)

2. Several tenses are formed in a manner so simple and regular throughout, that they may be satisfactorily learned from the examples, which follow below. For more convenient inspection, however, they are here detailed in the usual conjugation in ω .—The tenses then are derived as follows, viz.

- a) From the present in ω , the imperfect in $\sigma\nu$, $\tau\acute{\upsilon}\pi\tau\omega$ $\acute{\epsilon}\tau\upsilon\pi\tau\omicron\nu$.
- b) From every tense in ω , a passive in $\omicron\mu\alpha\iota$. From the present active, the present passive, $\tau\acute{\upsilon}\pi\tau\omega$ $\tau\acute{\upsilon}\pi\tau\omicron\mu\alpha\iota$, and from the future, the future middle, $\tau\acute{\upsilon}\psi\omega$ $\tau\acute{\upsilon}\psi\omicron\mu\alpha\iota$. Under this moreover is included the second future or the circumflexed future in $\omega\tilde{\iota}$, middle $\omicron\tilde{\upsilon}\mu\alpha\iota$ (§ 101. 2.)
- c) From every tense in $\sigma\nu$, a passive in $\omicron\mu\eta\nu$. From the imperfect, the imperfect passive, $\acute{\epsilon}\tau\upsilon\pi\tau\omicron\nu$, $\acute{\epsilon}\tau\upsilon\pi\tau\omicron\mu\eta\nu$, and from the second aorist active, the second aorist middle, $\acute{\epsilon}\tau\upsilon\pi\omicron\nu$ $\acute{\epsilon}\tau\upsilon\pi\omicron\mu\eta\nu$.
- d) From the first aorist, the aorist middle, merely by appending the syllable $\mu\eta\nu$, $\acute{\epsilon}\tau\upsilon\psi\alpha$ $\acute{\epsilon}\tau\upsilon\psi\omicron\mu\eta\nu$.
- e) From the perfect in every case the pluperfect; in the active voice, by changing the α into $\epsilon\iota\nu$, $\tau\acute{\epsilon}\tau\upsilon\theta\alpha$ $\acute{\epsilon}\tau\epsilon\tau\acute{\upsilon}\theta\epsilon\iota\nu$,—in the passive voice, by changing $\mu\alpha\iota$ into $\mu\eta\nu$, $\tau\acute{\epsilon}\tau\upsilon\theta\mu\alpha\iota$ $\acute{\epsilon}\tau\epsilon\tau\acute{\upsilon}\theta\mu\eta\nu$.
- f) From each of the two forms of the aorist passive, the corresponding future passive is formed by changing $\eta\nu$ into $\acute{\eta}\sigma\omicron\mu\alpha\iota$, $\acute{\epsilon}\tau\acute{\upsilon}\theta\eta\nu$ and $\acute{\epsilon}\tau\acute{\upsilon}\pi\eta\nu$ — $\tau\upsilon\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, $\tau\upsilon\pi\acute{\eta}\sigma\omicron\mu\alpha\iota$.

The other tenses have their particular rules.

§ 95. FUTURE ACTIVE.

1. The principal form of the Greek future is the termination $\sigma\omega$. It is found in by far the greatest number of verbs, and is thence called the *first future*, as $\pi\acute{\alpha}\nu\omega$, fut. $\pi\acute{\alpha}\nu\sigma\omega$.

2. When the characteristic of the verb is a consonant, the changes incident to σ take place, viz.

λέγω, πλέκω, τεύχω, fut. λέξω, πλέξω, τεύξω
 θλίβω, λείπω, γράφω, — θλίψω, λείψω, γράψω
 σπεύδω, πείθω, πέρθω, — σπεύσω, πείσω, πέρσω.

3. In verbs in *πτ*, in *σσ* or *ττ*, and in *ζ*, the real characteristic according to § 92 is adopted. In consequence *πτ* is changed into *ψ*, *σσ* or *ττ* into *ξ*, and *ζ* into *σ*, e. g.

τύπτω (ΤΥΠΩ) fut. τύψω
 ῥάπτω (ΡΑΦΩ) — ῥάψω
 τάσσω (ΤΑΓΩ) — τάξω
 φράζω (ΦΡΑΔΩ) — φράσω.

In the rarer cases, as is also taught in the same place, *ζ* is changed into *ξ*, and *σσ* or *ττ* into *σ*, e. g.

κράζω (ΚΡΑΓΩ) fut. κράξω
 πλάσσω (ΠΛΑΘΩ) — πλάσω.

4. When the characteristic of the verb is a vowel, the syllable 112 before the ending *σω* is by rule *long*, whatever be its quantity in the present, e. g.

δακρύω (ῡ) fut. δακρύσω (ῡ)
 τίω (ι) — τίσω (ι)

In consequence of which rule *ε* and *ο* are changed into *η* and *ω*, as φιλέω, δηλόω, — φιλήσω, δηλώσω.

For exceptions to this, see Rem. 3 below.

5. The characteristic *α* is changed into *η* in the future, except when one of the vowels *ε*, *ι*, or the consonant *ο* precedes, in which case the future has long *α*,* e. g.

τιμάω, ἀπατάω, fut. τιμήσω, ἀπατήσω
 βοάω, ἐγγυάω, — βοήσω, ἐγγυήσω
 ἔαω, μειδιάω, — ἔάσω, μειδιάσω (ᾱ)
 δρᾶω, φωράω, — δράσω, φωράσω (ᾱ)

For exceptions see below Rem. 4.

* Compare the similar rules in the first declension § 34. 2, and in the feminine of adjectives § 59. 2.

6. On the other hand, the penult syllables of the futures in *άσω, ίσω, ύσω*, are always *short* when they come from verbs in *ζω* or in *σσ, ττ*, as in *φράσω, δικάσω, νομίσω, κλύσω*, from *φράζω, δικάζω, νομίζω, κλύζω*, and in *πλάσω, πτίσω*, from *πλάσσω, πτίσσω*.

Remarks.

1. When the *σ* of the future is preceded by a labial, the change takes place mentioned § 25. 4, as *σπένδω, fut. σπείσω*.

2. In the Doric dialect, in the first future and aorist, most of the verbs in *ξ, σσ, ττ*, which commonly have *σ*, take an *ξ*, as *κομίζω, δικάζω*, from *κομίζω, δικάζω*.

3. Several verbs, that have a short vowel as a characteristic, have the same unchanged in the future, as *γελάω I laugh, σπάω I draw, fut. άσω· αίνέω I praise, καλέω I call, ζέω I boil, fut. έσω· άρόω I plough, fut. όσω· άνύω I fulfil, έρύω I extract, fut. ύσω*. Some verbs vibrate between both forms, partly in the future itself, as *ποθέω I desire, fut. έσω* and *ήσω*, partly in the tenses which are derived therefrom (compare § 92. 2.) as *λύω I loose, fut. λύσω, perf. pass. λέλυμαι*. See in the anomalous verbs *αίνέω, αἰρέω, δέω, ποθέω, θύω, θύω, λύω*.

4. The verb *ακροάομαι I hear* has *ακροάσομαι*, contrary to the analogy of *βοάω fut. ήσω*. On the other hand, *χράω, χράομαι, f. χρήσω, &c.* is contrary to the analogy of *δράω, άσω*.

113 5. The following six, viz. *χέω I pour out, ρέω I flow, νέω I swim, πλέω I sail, πνέω I blow, θέω I run*, have *ευ* in the future, as *χεύσω, ρεύσομαι, &c.* see anomalous verbs. The two following, *καίω I burn* and *κλαίω I weep*, whose original form, preserved in the Attic dialect, is *κλάω, κάω*, with a long *α*, take *αυ* in the future, as *καύσω, κλαύσω*, see anomalous verbs.

ATTIC FUTURE.

6. When the termination *σω* is preceded by a short vowel, the *σ* is occasionally omitted, in the Ionic dialect, and, in the Attic dialect, the two syllables are contracted into one, and marked with a circumflex, as from *τελέω I finish*,

Fut. *τελέσω τελέσεις, &c.*

Ion. *τελέω τελέεις τελέει τελέομεν τελέετε τελέουσιν*

Att. *τελῶ τελεῖς τελεῖ τελοῦμεν τελεῖτε τελοῦσιν.*

From *βιβάζω I lead*,

Fut. *βιβάσω βιβάσεις &c.*

Ion. (*βιβάω βιβάεις &c.* obsolete.)

Att. *βιβῶ βιβᾶς βιβᾷ βιβῶμεν βιβᾶτε βιβῶσιν.*

The same prevails in the modes and participles, and in the middle voice. See the present tense of the contract verbs below.

7. If the short vowel be *ι*, the two vowels do not admit of contraction. In this case, after the omission of the *σ*, the *ω* is *circumflexed*, and inflected, in every respect, like a contract verb in *έω*, as from *κομίζω*,

Fut. *κομίσω κομίσεις &c.*

Att. *κομιῶ κομείς ιεῖ ιοῦμεν ιεῖτε ιοῦσι*. Mid. *κομισῶμαι &c.*

In the Attic writers, this is the most usual form of the future in verbs of this class.

SECOND FUTURE.

8. When, in order to form the future, the termination *έω*, and the *ῶ*, *εῖς &c. οῦμαι &c.* formed from it, are attached to the characteristic of the verb, it is called the *second future*; which form of the future is the most common with verbs, whose characteristic is *λ, μ, ν, ρ*, with respect to which more precise rules are given below in § 101. A formation of the same kind, in some other verbs, is to be regarded as wholly anomalous; see in the anomalous verbs *μάχομαι* and *έξομαι*.

9. The Dorics attach the terminations *ῶ &c. οῦμεν, οῦμαι* (or, more exactly in the Doric dialect, *εῦμεν, εῦμαι*.) to the *σ* (*ξ, ψ*) of the common first future, as *τυψῶ, τυψούμεν* or *τυψεῦμεν*, and this form is also used in the Attic and common dialect, as the future middle of some verbs; as from *πνίγω* I suffocate, Fut. Mid. *πνιξοῦμαι*.

10. An entirely anomalous form of the future, viz. in *ομαι*, may be seen under *πίνω* and *έσθίω*, in the list of anomalous verbs.

§ 96. FIRST AND SECOND AORIST.

1. The Aorist terminating in *α* is called the *First Aorist*. This, however, has a twofold formation, adding either *σα* or simply *α* to the characteristic of the verb. In the same cases where the future, according to the rule, ends in *σω*—that is, universally, except in verbs in *λ, μ, ν, ρ*—the first aorist ends in *σα*, wherein the same changes take place, as in *σω*, viz.

<i>τύπτω, τύψω,</i>	<i>αορ. 1. έτυψα</i>
<i>κομίζω, κομίσω,</i>	<i>— έκόμισα</i>
<i>φιλέω, φιλήσω,</i>	<i>— έφίλησα</i>
<i>πνέω, πνεύσω,</i>	<i>— έπνευσα.</i>

Verbs, on the other hand, in λ, μ, ν, ρ , whose future ends not in $\sigma\omega$, but in $\tilde{\omega}$, have this aorist not in $\sigma\alpha$, but in α alone; the particular rules for which will be given in treating verbs of this class below in § 101.

REM. 1. A few verbs of the anomalous class, though they are not verbs in λ, μ, ν, ρ , form their first aorist in α instead of $\sigma\alpha$, as, $\chiέω, \tilde{\epsilon}\chiεα$. For the first aorist in $\kappa\alpha$ of some verbs in $\mu\iota$, as $\tilde{\epsilon}\deltaω-κα$, see those verbs below.

2. The aorist in ov is called the *Second Aorist*. The termination is immediately attached to the characteristic of the verb; where, however, three things are to be observed, viz.

a) The second aorist is uniformly derived from the *pure and simple characteristic*, when the same exists, according to § 92, in a strengthened form in the present.

b) The penult of the present is commonly *shortened* in the second aorist.

c) The ϵ in the radical syllable of the verb is usually changed into α , in the second aorist.

3. It is only by these changes that the second aorist is distinguished, in form, from the imperfect; and all verbs which cannot undergo these changes (e. g. $\tilde{\epsilon}\rhoύω, γράφω$, &c.) or where there would be no difference but the quantity of the vowel (as in $\kappaλίνω$), have *no second aorist*.*

4. It is also altogether wanting in derivative verbs, formed from other words with a regular termination, like $\acute{\alpha}\zeta\omega, \acute{\iota}\zeta\omega, \acute{\alpha}\acute{\iota}\nu\omega, \acute{\upsilon}\nu\omega, \acute{\epsilon}\acute{\upsilon}\omega, \acute{\omicron}\omega, \acute{\alpha}\omega$, and $\acute{\epsilon}\omega$.

115 REM. 2. Of other verbs, moreover, the greater part have the first aorist, and much the smaller portion the second, although it is assumed in the grammar, even in verbs which do not possess it, in order to teach the formation of other tenses, particularly the second aorist passive.†

* They may have nevertheless a second aorist passive, as $\tilde{\epsilon}\gammaράφην$, see § 100.

† The learner is therefore to be apprised, that in the following examples the forms $\tilde{\epsilon}\nuυπον, \tilde{\epsilon}\kappaρυβον, \tilde{\epsilon}\rhoράφον, \tilde{\eta}\lambdaλαγον, \tilde{\epsilon}\kappaασον$, &c. are either not found at all in Greek writers, or very rarely; and that $\tilde{\epsilon}\nuυψα$,

5. In conformity with these principles, the changes and abbreviations (indicated generally above in no. 2,) of the characteristic and vowel of the present into the characteristic and vowel of the second aorist, are accomplished in the respective cases, as follows, viz.

Pres. λλ	Sec. Aor. λ	—	βάλλω	ἔβαλον
— πτ	—	—	{ π — τύπτω	ἔτυπον
			{ β — κρύπτω	ἔκρυβον
			{ φ — ῥάπτω	ἔρραπον
— σσ, ττ	—	—	γ — ἀλλάσσω	ἤλλαγον
— ζ	—	—	{ δ — φράζω	ἔφραδον
			{ γ — κράζω	ἔκραγον
— αι	—	—	ᾱ — καίω	ἔκαον
— η	—	—	ᾱ — λήθω	ἔλαθον
— ει	—	—	{ ι — λείπω	ἔλιπον
			{ ε or ᾱ in the verbs λ, μ, ν, ρ	
— ευ	—	—	ῥ — φεύγω	ἔφυγον
— ε	—	—	ᾱ — τρέπω	ἔτραπον

REM. 3. To avoid the danger of mistaking an imperfect, or in other modes a present, for the second aorist, or the reverse, it is to be observed in addition to the rule in no. 3, that, as was taught § 94. 2, the real imperfect tense of a verb always conforms exactly to the actual present tense, and consequently, in the indicative mode, that only is the true aorist, which differs in form from the imperfect in actual use, and, in the other modes, from the present in actual use. Accordingly ἔγραπον from γράφω, can only be imperfect, and γράφῃς only subjunctive present.

REM. 4. In some verbs, the second aorist has the syllable before the termination *long*, content with the other points of difference noted in no. 2, as εὔρον, ἔβλαστον, &c. see the anomalous verbs εὐρίσκω, βλαστάνω. In a few cases, where the vowel would otherwise be long by position, a *transposition* restores the common relation between the present and second aorist, as δέρκω, ἔδρακον. See the anomalous verbs δέρω, πέρθω.

REM. 5. The second aorists in ην, ων, υν, and the syncopated aorists, are treated below under the head of verbs in μι, § 110 Rem. 5, 6.

ἤλλαξα, &c. are used instead of them. The former, however, are given to show the formation of the second aorist passive of these verbs, which actually occurs in the Greek writers.

§ 97. FIRST AND SECOND PERFECT.

116 1. The *first perfect* has two terminations, both ending in *α*, *ας*, &c.

a) If the characteristic of the verb be *β*, *π*, *φ*, or *γ*, *κ*, *χ*, this letter is (or remains) aspirated, and *α* is attached to it. E. g.

τρίβω, λέπω, γράφω, perf. τέτριφα,* λέλεφα, γέγραφα
λέγω, πλέκω, τεύχω, — έλεχα, πέπλεχα, τέτευχα.

If the characteristic of the present is changed (§ 92), it can still be recognised in the future; and as the same letters, which effect in the future a change into *ξ* or *ψ*, produce in the perfect a *χ* or *φ*, so to form the perfect from the future it is only necessary to change those double letters into these aspirates. E. g.

τάσσω (τάξω), perf. τέταχα
τύπτω (τύψω), — τέτυφα.

b) In all other cases the first perfect ends in *κα*. This termination in the verbs which make the future in *σω*, is attached to the root in the same manner, and with the same changes, as the *σω*, e. g.

τίω	(τίσω)	perf. τέτικα
φιλέω	(φιλήσω)	— πεφίληκα
τιμάω	(τιμησω)	— τετίμηκα
έρυθριάω	(έρυθριᾶσω)	— ήρυθριᾶκα
σπάω	(σπᾶσω)	— έσπᾶκα
πνέω	(πνεύσω)	— πέπνευκα.

So also the following, with the omission of the linguals, viz.

πείθω	(πείσω)	perf. πέπεικα
κομίζω	(κομίσω)	— κεκόμικα

The verbs in *λ*, *μ*, *ν*, *ρ* will be considered below in § 101.

2. Several verbs have a *second perfect* in *α*. It is this form, which, in the elder grammarians, in consequence of its being, in a few rare instances, found to have an intransitive or reflected

* With *ι* long as in the present.

meaning, was called the *Perfect Middle*. In reality, however, it is found, both in virtue of its prevalent signification and of the analogy of its formation, to be a second form of the perfect active. This form attaches the same terminations, as the first perfect, to 117 the characteristic of the present, without any change, as *λήθω* *λέληθα*, *σῆπω* *σέσηπα*, *φεύγω* *πέφευγα*.

3. There are three things here to be noted, viz.

a) When the characteristic of the present is not simple (§ 92) the simple characteristic appears in the second perfect, precisely as in the second aorist, e. g.

πλήσσω (*ΠΛΗΤΩ*) — *πέπληγα*
φρίσσω (*ΦΡΙΚΩ*) — *πέφρικα*
ῥζω (*ΟΛΩ*) — *ῥδωδα*.

b) In general this form prefers a long vowel in the penult, even when the second aorist has a short one. Hence the second perfect of *φεύγω* (second aorist *ἔφυγον*) is *πέφευγα*. The short α, accordingly, whether it exists simply in the present, or has been introduced into the other tenses by shortening the η or αι of the present, is commonly changed in the second perfect into η, e. g.

θάλλω (fut. *θαῶ*) — *τέθηλα*
λήθω (aor. 2 *ἔλαθον*) — *λέληθα*
δαίω (aor. 2 *ἔδᾶον*) — *δέδηα*.*

But sometimes this is merely made long, as *κράζω* (*ἔκραγον*) *κέκραγα*.

c) This perfect, moreover, is inclined to the vowel ο, and it therefore not only remains unaltered, as in *κόπτω* (*ΚΟΠΩ*) *κέκοπα*, but it is also adopted as a change of ε, as *δέφκω*, *δέδορκα*, *ΤΕΚΩ*, *τέτοκα* (see anomalous verbs *τίκτω*). This circumstance operates in a twofold manner on the ει of the present, according as ε or ι is the basis of this diphthong, which is to be determined from those tenses that shorten the vowel, as the second future and second aorist. If the radical letter be ε, which is the case only

* The mode of writing *δέδηα* as also *πέφηνα*, *σέσηπα* &c. is incorrect.

in verbs in λ, μ, ν, θ, then ε is changed in ο; if it be ε, then it is changed into οι, e. g.

σπείρω (fut. σπερῶ) — ἔσπορα
λείπω (aor. 2 ἔλιπον) — λέλοιπα.

4. The same remark may be made of the second perfect, which was made above (§ 96. 4) of the second aorist, viz. that it exists only in primitive verbs, and that the greater number of these, as all derivatives, have only the first perfect.

REM. 1. Some first perfects also change ε into ο. Such are πέμπω *I send*, πέπομφα κλέπτω *I steal*, κέκλοφα τρέπω *I turn*, and τρέφω *I nourish*, τέτροφα. See also λέγω, συντίλοχα, among the anomalous verbs. In like manner ε is changed into οι in δεδοίκα from the anomalous ΔΕΙΩ.

REM. 2. It has already been remarked (§ 84 Rem. 1), that after the Attic reduplication the vowel of the perfect is shortened, as ἀκούω ἀκήκοα, αλείφω ἀλήλιφα, ΕΛΕΥΘΩ ἐλήλυθα.

REM. 3. For several shortened forms of the perfect, as βέβαια for βέβηκα, βέβαμεν for βεβήκαμεν &c. see § 110 Rem. 4.

§ 98. PERFECT PASSIVE.

1. In the *Perfect Passive* the terminations μαι,σαι,ται, &c. and in the *Pluperfect*, μην,σο,το, &c. are attached to the characteristic of the verb, not, as in the other passive forms, by means of the vowel of connexion (§ 87 Rem. 1, ομαι,εται, &c.) but immediately, inasmuch as the characteristic precedes the α or κα of the regular first perfect active, from which the perfect passive is formed.

REM. 1. When therefore a verb has no first perfect in use, it is supplied in the grammar, as in λείπω (λέλοιπα) the first perfect λέλειφα is supplied, to form therefrom the perfect passive λέλειμαι.

2. There are accordingly two general rules for the formation of this tense, viz.

I. If the first perfect have φ, χ, these letters undergo a change

before μ , σ , τ , according to the general rules in §§ 20, 22, 23. Hence from $\tauέτυφα$ and $πέπλεχα$ are formed

$\tauέτυ-μαι$, $\tauέτυ-σαι$, $\tauέτυ-πται$,
for $-φμαι$, $-φσαι$, $-φται$.
 $πέπλε-γμαι$, $πέπλε-ξαι$, $πέπλε-κται$,
for $-χμαι$, $-χσαι$, $-χται$.

In order to avoid the concurrence of *three* consonants (§ 19. 2) in the farther inflection of this tense and the pluperfect, the σ is omitted from the terminations $\sigmaθι$, $\sigmaθαι$, $\sigmaθω$, &c. e. g.

2d pers. pl. $\tauέτυφθε$ for $-φσθε$ or $-ψθε$,
Inf. $πεπλέχθαι$ for $-χσθαι$ or $-ξθαι$.

The third person plural in $νται$ and $ντο$ cannot be formed, consistently with the analogy of the Greek language; and its place is therefore supplied by an union of the participle with a tense of $είναι$ *to be*; see the paradigm of $τύπτω$ below.

REM. 2. In the Ionic dialect, however, instead of $νται$ and $ντο$ there is found $αται$ and $ατο$, see § 103 Rem. III. 5.

II. The second general rule for the formation of the perfect passive is, that when the first perfect active is formed in $κα$, this termination is merely changed into $μαι$, and this as follows, viz.

a) If the characteristic of the verb be a vowel, this change is directly effected, e. g.

$πεποίηκα$ — $πεποίημαι$, $σαι$, $ται$, &c.
($νέω$, $νέυσω$,) $νένευκα$ — $νένευμαι$, $σαι$, $ται$, &c.

b) But when before the κ of the first perfect active, as also before the $\sigma\omega$ of the future, a lingual has dropped out, its place is supplied by an σ before the terminations of the perfect passive, e. g.

$πείθω$ ($πέπεικα$) — $πέπεισμαι$, 3 pers. $πέπεισται$ &c.
 $ᾄδω$ ($ᾄσω$, $ᾄκα$) — $ᾄσμαι$, $ᾄσται$ &c.
 $φράζω$ ($πέφρακα$) — $πέφρασμαι$, $σται$ &c.

Before another σ , however, this σ is again omitted, as 2. pers. sing. $πέπει-σαι$, 2. pl. $πέπεισθε$, 3. pl. as above.

c) The rules for the perf. pass. of verbs in λ , μ , ν , ρ , are given separately in § 101 below.

REM. 3. The *o* of the perfect active, which is derived from an *ε* in the present, does not pass into the perfect passive, as κλέπτω (κέκλοφα) κέκλεμμαι. But the following three verbs, viz. τρέπω *I turn*, τρέφω *I nourish*, στρέφω *I turn* (trans.) have in the perfect passive a peculiar change of the *ε* into *α*, as τέτραμμαι, τέτραπαι, &c. τέθραμμαι from τρέφω (that is ΘΡΕΨΩ, see § 18. 2), έστραμμαι.

REM. 4. Some verbs change the diphthong *ευ*, which exists originally in their present, or is assumed by them in the future, into *υ* in the perfect passive, as τεύχω, (τέτευχα) τέτυγμαι. So also φεύγω, and πνέω (πνεύσω πέπνευκα) πέπνυμαι. In χέω (χέυσω) this change is already made in the perfect active κέχυκα, κέχνυμαι. Of the variable quantity of some verbs in έώ, ύώ, see above § 95 Rem. 3.

REM. 5. The *σ* before the termination of the perfect passive is assumed by several verbs, which have no lingual, but a vowel for their characteristic, viz. *pure verbs*, as άκούω ήκουσμαι, κελεύω κεκέλευσμαι, and particularly several of those which retain a short vowel unchanged, as τελέω (τελέσω) τετέλεσμαι.

REM. 6. When *γγ* is brought to stand before *μ*, one *γ* is omitted, as έλέγγω, perf. έλληλεγγα, pass. έλληλεγμαι σφίγγω, έσφιγμαι. The other terminations follow the rule, as έλληλεγγξαι, γκται, &c. έσφιγγξαι, &c.

REM. 7. In like manner where the perfect passive would have *μμ*, and another *μ* is added from the root of the verb, one *μ* is naturally omitted, as κάμπτω, κέκαμμαι, κέκαμψαι, &c.

120 REM. 8. The subjunctive and optative *can* only be formed, when the termination is preceded by a vowel allied with the termination of the subjunctive, or which combines with the *ι* of the optative, e. g.

κτάομαι, κέκτημαι, Subj. κέκτομαι, η, ηται, &c.

Opt. κέκτημην, κέκτηρο, κέκτητο, &c.

περάω, πεπέραμαι, Opt. πεπεράμην, &c.

Also when the vowel is *ι* or *υ*, optative tenses may be formed (as *υ* is a kindred vowel) by the suppression of the *ι*. The vowel must, however, be long, as λύω, λέλυμαι (see § 95 Rem. 3.) Opt. 3. pers. λελύτο. The use, however, of all these forms is very limited, and usually superseded by composition with the tenses of εἶναι. See the paradigm.

§ 99. THIRD FUTURE.

The Third Future or *Paulopostfuture* of the *passive*, in respect to signification (§ 139) and form, is derived from the *perfect passive*, of which it retains the augment, substituting *σομαι* for the termination of the perfect passive. It is therefore only necessary to take the ending of the 2d pers. perf. pass. in *σαι* (*ψαι*, *ξαι*) and change the *αι* into *ομαι*, e. g.

τέτυμμαι (τέτυψαι) — τετυψομαι
 τέτραμμαι (τέτραψαι) — τετραψομαι
 πεφίλημαι (πεφίλησαι) — πεφίλησομαι
 πέπεισμαι (πέπεισαι) — πεπείσομαι.

REM. 1. In those cases, in which the vowel of the first future is shortened in the perfect passive, the third future makes it long again as *λελύσομαι*. See § 95 Rem. 3.

REM. 2. The verbs which have the temporal augment, and the verbs *λ*, *μ*, *ν*, *ρ*, have no paulopostfuture.

§ 100. FIRST AND SECOND AORIST PASSIVE.

1. All verbs form the aorist of the passive either in *θην* or *ην*, and many in both ways at once. The former is called first aorist, the latter second aorist; see above § 89. 3.

2. The first aorist passive attaches *θην* to the characteristic of the verb, e. g.

παιδεύω — ἐπαιδεύθην
 στέφω — ἐστέφθην.

It is here understood (see § 20), that the characteristic of the 121 verb, when it is a *smooth* or *middle* mute, is changed into one of the *aspirates*, e. g.

λείπω, ἀμείβω, — ἐλείφθην, ἡμείφθην
 λέγω, πλέκω, — ἐλέχθην, ἐπλέχθην
 τύπτω (ΤΥΠΩ) — ἐτύφθην
 τάσσω (ΤΑΓΩ) — ἐτάχθην.

REM. 1. The verbs αἶρω and ἄλλομαι beginning with α, have α in the first aorist, which, only in the indicative, in consequence of the augment, is changed into η, as ἤρα, ἔραι, ἔρας· ἠλάμην, ἠλάμενος.*

5. The second aorist retains the vowel exactly as it is in the future. E. g.

βάλλω (βαλῶ) — ἔβαλον, pass. ἐβάλην

φαίνω (φανῶ) — a. 2 pass. ἐφάνην

κλίνω (κλινῶ) — a. 2 pass. ἐκλίνην (short ι).

But the ε of the future in dissyllable verbs is changed into α (comp. § 96. 2.) E. g.

πτείνω (πτενῶ) — ἔκτανον

στέλλω (στελῶ) — a. 2 pass. ἐστάλην.

Polysyllables retain the ε, as ὀφείλω, ὠφελον.

6. The second perfect, when it is used, is formed entirely according to the rules given above (§ 97. 2, 3.) E. g.

θάλλω — τέθηλα, φαίνω — πέφηνα

ΔΡΕΜΩ — δέδρομα.

The ει of the present, since (as appears from the future) it has its origin, in verbs of this class, not in the radical ι, but in ε, passes into ο alone, and not into οι, as σπεῖρω (σπερῶ), ἔσπορα.

7. The first perfect, the perfect passive, and first aorist passive, follow the general rules in attaching the terminations κα, μαι, &c. θην, to the characteristic, retaining the changes of the future. E. g.

σφάλλω (σφαλῶ) — ἔσφαλκα, ἔσφαλμαι

φαίνω (φανῶ) — πέφαγκα, ἐφάνθην

αἶρω (ἀρῶ) — ἤρκα, ἤρμαι ἠρμένος, ἤρθην ἀρθείς,
Inf. ἀρθῆναι.

The perfect passive also drops the σ of the terminations σθαι, σθε, &c. (§ 98. 2.) E. g.

σφάλλω, ἔσφαλμαι, 2 pers. pl. ἔσφαλθε

φύρω, πέφυρμαι, inf. πεφύρθαι.

* The mode of writing with the ι subscript, as ἤρα, ἔραι, ἔφηναι, &c. and with the acute in the infinitives, as περάναι &c. is incorrect.

8. Here, however, the two following departures from the analogy of the other verbs are to be observed, viz. 124

a) When the future has an ε, the dissyllables in these tenses change it into α. E. g.

σιτέλλω (σιτελῶ) — ἔσταλκα, ἔσταλμαι, ἐστάλθην, aor. 2 pass. ἐστάλην
 πείρω (περῶ) — πέπαρκα, πέπαρμαι, aor. 2 pass. ἐπάρην.

b) The following verbs in ἰνω, εἰνω, ὕνω, viz. κρίνω, κλίνω, τείνω, κτείνω, πλύνω, drop the ν in these tenses, and assume the short vowel of the future, but in such a way, that those in εἰνω change that short vowel, which is ε, into α. E. g.

κρίνω (κριῖνω) — κέκρικα, κέκριμαι, ἐκριθην
 τείνω (τενῶ) — τέτακα, τέταμαι, ἐτάθην
 πλύνω (πλύνῶ) — πέπλικα, πέπλῡμαι, ἐπλύθην.

REM. 2. The polysyllables, according to the rule, retain ε unchanged in the penult, as ἀγγέλλω, ἠγγέλκα, ἠγγέλθην. This is done also in the perfect passive of dissyllables which begin with α, as εἶρω, ἔερωμαι.

REM. 3. The verbs which retain ν, occasion difficulty in the perfect passive. They preserve, however, the ν unchanged in the following cases, viz.

a) In the second person singular, where it even remains before σ, as φαίνω, πέφανσαι.

b) In the terminations which begin with σθ, in which however the σ is dropped in consequence of the ν, as inf. πεφάνθαι. See no. 7 above.

c) In the 3d sing. as πέφανται he has appeared.

In the same manner, however, the 3d pl. is formed, (as κέκρανται from κραίνω,) where ν is omitted, according to the next remark. But this form is extremely rare on account of this very confusion, and the compound form with εἰσὶ is preferred.

REM. 4. Before the terminations beginning with μ, the following is the usage with respect to the ν.

a) The ν passes into μ, as ἤσχυμμαι from αἰσχύνω.

b) The ν is dropped, retaining the long vowel, as τετραχῦμαι from τραχύνω.

c) Most commonly instead of ν we find σ, as φαίνω (φανῶ), πέφασμαι, μολύνω, μεμόλυσμαι.

REM. 5. The elder and the Æolic dialects formed the future and the first aorist, even of these verbs, with σ, as κείρω ἔκρσα, τείρω τέρσω, which form is the most usual in some verbs, as φύρω I knead, φύρσω.

1. With the formation of the tenses must be connected that of the verbal adjectives in τός and τέος, which, in signification and use, nearly resemble participles. See the Remark below.

2. Both terminations always have the accent, and are attached immediately to the characteristic of the verb, which undergoes the changes required by the general rule. The vowel is in various cases changed. These changes coincide in every respect with those of the aorist passive, except that of course when the aorist has $\alpha\theta$, $\chi\theta$, these forms have $\pi\tau$, $\kappa\tau$. We can therefore compare with these verbals the 3d sing. perf. passive, which has also τ , though in respect to the leading syllable it departs, in many verbs, both from the first aorist and the verbals.

3. Accordingly we have the following forms of verbals, viz.

πλέκω	(πέπλεκται, ἐπλέχθην)	—	πλεκτός πλεκτέος
λέγω	(λέλεκται, ἐλέχθην)	—	λεκτός
γράφω	(γέγραπται, ἐγράψθην)	—	γραπτός
στρέφω	(ἔστραπται, ἐστρέψθην)	—	στρεπτός
φωράω	(πεφώρωται, ἐφωράθην)	—	φωρατέος
φιλέω	(πεφιλήται, ἐφιλήθην)	—	φιλητέος
αίρέω	(ἤρηται, ἤρέθην)	—	αίρετός
παύω	(πέπανται, ἐπαύσθην)	—	πauσιτέος
στέλλω	(ἔσταλται, ἐστάλθην)	—	σταλτέος
τείνω	(τέταται, ἐτάθην)	—	τατέος
χέω	(κέχυται, ἐχύθην)	—	χυτός
πνέω	(πέπνυται, ἐπνεύσθην)	—	πνευστός.

REMARK. The verbal in τός corresponds in form with the Latin participle in *tus*, and has in fact the same signification, e. g. *πλεκτός* woven, *στρεπτός* twisted. But most commonly it conveys the idea of possibility, like the Latin termination *ilis*, as *στρεπτός* *versatilis*, *flexible*, *ορατός* *visibilis*, *visible*, *ακουστός* *audible*. The verbal in τέος, meantime, has the idea of necessity, and corresponds with the Latin participle in *du*, as *φιλητέος* *amandus*, *a person to be loved*. See § 134. Rem. 4.

§ 103. THE BARYTON VERB.

1. The foregoing rules, as well as the other details of the various modes and tenses, will now be all illustrated in an example with the common baryton verb *τύπτω*, to which will be subjoined some other peculiar examples of baryton verbs as they are used, and lastly one of the class in *λ, μ, ν, ρ*, viz. *ἄγγελλω*.

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2. Baryton verbs, as was explained above in § 10. 2, are in their natural form, in which the termination of the present tense is always unaccented; in distinction from those, whose two last syllables are contracted and marked with a circumflex, and hence called *verba contracta* by the Latin grammarians, and *perispomena* by the Greek. The latter will be treated separately below.

REM. 1. The learner will bear in mind that *τύπτω* is here used only as a paradigm or example, in which every thing is exhibited in one view, which belongs to the various verbs of this kind, although neither *τύπτω* nor any other single verb is found in all the modes and tenses here given.* See § 104.

2. It was formerly usual to give the second future active and middle with the paradigm of *τύπτω*. Inasmuch, however, as this form is wanting in all the verbs of the class to which *τύπτω* belongs viz. those whose characteristic is not *λ, μ, ν, ρ*, of course in the greatest number of verbs, it was here omitted in the preceding edition, but introduced in full in *ἄγγελλω*, in the paradigm of verbs in *λ, μ, ν, ρ*. It is now subjoined also in *τύπτω*.

REM. 3. In order to have the whole conjugation in one view, a table is subjoined, which gives the first person of the declinable modes, the second person of the imperative, the infinitive, and the masculine gender of the participle, in all the tenses of the active, passive, and middle voices. This is immediately followed by the same verb, inflected at full length.

* The parts of *τύπτω* in actual use may be seen in the list of anomalous verbs, where it is placed, in consequence of another form of the future not here introduced, viz. *τυπήσω*.

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ACTIVE		INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPER.	INFINITIVE.	PARTICIPLE.
Present	1	τύπτω	τύπτω	τύπτοιμι	τύπτε	τύπτειν	τύπτων
Imperfect	1	ἔτυπτον	ἔτυπῃω	ἔτυπτοιμι	ἔτύπτε	ἔτυπτεσθαι	ἔτυπτός
Perfect	1	τέτυπα	τέτυπῃω	τέτυπτοιμι	τέτυπε	τέτυπέναι	τέτυπτός
Pluperfect	2	ἔετυπτεν	ἔετυπῃω	ἔετυπτοιμι			
Future	2	τύψω	τύψω	τύψοιμι	τύψον	τύψειν	τύψών
1 Aorist	1	ἔτυψα	ἔτυψῃω	ἔτυψοιμι		τύψειν	τύψών
2 Future	2	τύπω	τύπω	τύποιμι	τύπε	τύπειν	τύπων
2 Aorist	2	ἔτυπον		τύποιμι			
PASSIVE							
Present	1	τύπτομαι	τύπτομαι	τυπτοίμην	τύπτου	τύπτεσθαι	50α τυπτόμενος
Imperfect	1	ἔτυπτομην	ἔτυπμένοσ ὦ *	ἔετην* 50α τυπόμενος	τέτυπο	ἔτυπθαι	50α τυπόμενος
Perfect	1	τέτυμμαι		τυφθόισιμην	τύφθητι	τυφθήσθαι	50α τυφθόμενος
Pluperfect	2	ἔετυμμην		τυφθείην	τύφθητι	τυφθήσθαι	50α τυφθόμενος
Future	1	τυφθήσομαι	τυφθῶ	τυφθόισιμην	τύφθητι	τυφθήσθαι	50α τυφθόμενος
1 Aorist	1	ἐτυφθην		τυφθείην	τύφθητι	τυφθήσθαι	50α τυφθόμενος
2 Future	2	τυψομαι	τυψῶ	τυψοίμην	τύψηθι	τύψησθαι	50α τυψόμενος
2 Aorist	2	ἐτύπην	τύπῶ	τύπειν			
3 Future	3	τετύφομαι		τετυφοίμην		τετυψέσθαι	50α τετυψόμενος
MIDDLE							
Future	1	τύψομαι	τύψομαι	τυψοίμην	τύψαι	τύψεσθαι	50α τυψόμενος
1 Aorist	1	ἔτυψμην	τύψομαι	τυψαίμην	τύψαι	τύψασθαι	50α τυψόμενος
2 Future	2	τυπούμαι	τύπωμαι	τυποίμην	τυπού	τυπείσθαι	50α τυπούμενος
2 Aorist	2	ἐτύπόμην	τύπωμαι	τυποίμην	τυπού	τυπέσθαι	50α τυπούμενος

Present and Imperfect, Perfect and Pluperfect, see in the Passive.

* For the regular subjunctive and optative, which occur in only a few verbs, see above in § 98 Rem. 8. For that which is here given, see § 108. IV.

INDICATIVE MODE.

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Present, *I strike.*

S.	τύπτω,	τύπτεις,	τύπτει,
D.		τύπτετον,	τύπτετον,
P.	τύπτομεν,	τύπτετε,	τύπτουσι (ν).

Imperfect, *I was striking.*

S.	ἔτυπτον,	ἔτυπτες,	ἔτυπτε (ν),
D.		ἐτύπτετον,	ἐτυπτέτην,
P.	ἐτύπτομεν,	ἐτύπτετε,	ἔτυπτον.

First Perfect, *I have struck.*

S.	τέτυφα,	τέτυφας,	τέτυφε (ν),
D.		τετύφατον,	τέτυφατον
P.	τετύφαμεν,	τετύφατε,	τετύφᾱσι (ν).

First Pluperfect, *I had struck.*

S.	ἔτετύφειν,	ἔτετύφεις,	ἔτετύφει,
D.		ἐτετύφειτον,	ἐτετυφέιτην,
P.	ἐτετύφεμεν,	ἐτετύφετε,	ἐτετύφεισαν or εσαν.

Second Perfect, *I have struck.*

S.	τέτυπα,	τέτυπας,	τέτυπε (ν)
D.		τετύπατον,	τετύπατον,
P.	τετύπαμεν,	τετύπατε,	τετύπᾱσι.

Second Pluperfect, *I had struck.*

S.	ἔτετύπειν,	ἔτετύπεις,	ἔτετύπει,
D.		ἐτετύπειτον,	ἐτετυπείτην,
P.	ἐτετύπειμεν,	ἐτετύπετε,	ἐτετύπεισαν or εσαν.

First Future, *I shall strike.*

S.	τύψω,	τύψεις,	τύψει,
D.		τύψετον,	τύψετον,
P.	τύψομεν,	τύψετε,	τύψουσιν.

First Aorist, *I struck*.

S.	ἔτυπα,	ἔτυπας,	ἔτυπε (ν),
D.		ἐτύπατον,	ἐτυπάτην,
P.	ἐτύπαμεν,	ἐτύπατε,	ἔτυπαν.

Second Future, *I shall strike*.

S.	τυπῶ,	τυπέῖς,	τυπεῖ,
D.		τυπέιτον	τυπέιτον,
P.	τυπούμεν,	τυπέετε,	τυπούσι (ν).

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Second Aorist, *I struck*.

S.	ἔτυπον,	ἔτυπες,	ἔτυπε (ν),
D.		ἐτύπετον,	ἐτυπέτην,
P.	ἐτύπομεν,	ἐτύπετε,	ἔτυπον.

SUBJUNCTIVE MODE.

Present.

S.	τύπτω,	τύπτῃς,	τύπτῃ,
D.		τύπτητον,	τύπτητον,
P.	τύπτωμεν,	τύπτητε	τύπτωσι (ν).

Perfect.

S.	τετύφω,	τετύφῃς,	τετύφῃ
D.		τετύφητον,	τετύφητον
P.	τετύφωμεν	τετύφητε,	τετύφωσι (ν).

First Aorist.

S.	τύψω,	τύψῃς,	τύψῃ,
D.		τύψητον,	τύψητον,
P.	τύψωμεν,	τύψητε,	τύψωσι (ν).

Second Aorist.

S. τύπω,	τύπης,	τύπη,
D. .	τύπητον,	τύπητον,
P. τύπωμεν,	τύπητε,	τύπωσι (ν).

OPTATIVE MOOD.

Present.

S. τύπτοιμι,	τύπτοις,	τύπτοι,
D. .	τύπτοιτον,	τυπτοίτην,
P. τύπτοιμεν,	τύπτοιτε,	τύπτοιεν.

Perfect.

S. τετύφοιμι,	τετύφοις,	τετύφοι,
D. .	τετύφοιτον,	τετυφοίτην,
P. τετύφοιμεν,	τετύφοιτε,	τετύφοιεν.

First Future.

S. τύψοιμι,	τύψοις,	τύψοι,
D. .	τύψοιτον,	τυψοίτην,
P. τύψοιμεν,	τύψοιτε,	τύψοιεν.

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First Aorist.

S. τύψαιμι,	τύψαις,	τύψαι,
D. .	τύψαιτον,	τυψαίτην,
P. τύψαιμεν,	τύψαιτε,	τύψαιεν.*

Second Future.

S. τυποῖμι,	τυποῖς,	τυποῖ,
D. .	τυποῖτον,	τυποίτην,
P. τυποῖμεν,	τυποῖτε,	τυποῖεν.

* See Remark III. 3. below.

Second Aorist.

S.	τύποιμι,	τύποις,	τύποι,
D.		τύποιτον,	τυποίτην,
P.	τύποιμεν,	τύποιτε,	τύποιεν.

IMPERATIVE MODE.

Present, Strike.

S.	τύπτε,	τυπτέτω,
D.	τύπτετον,	τυπτέτων,
P.	τύπτετε,	τυπτέτωσαν ὁρ τυπτόντων.

Perfect.

S.	τέτυφε,	τετυφέτω,
D.	τέτύφετον,	τετυφέτων,
P.	τέτύφετε,	τετυφέτωσαν.

First Aorist.

S.	τύψον,	τυψάτω,
D.	τύψατον,	τυψάτων,
P.	τύψατε,	τυψάτωσαν.

Second Aorist.

S.	τύπε,	τυπέτω,
D.	τύπετον,	τυπέτων,
P.	τύπετε,	τυπέτωσαν.

INFINITIVE MODE.

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Present	τύπτειν	to strike.
First Perfect	τετυφέναι	to have struck.
Second Perfect	τετυπέναι	to have struck.
First Future	τύψειν	to be about to strike.
First Aorist	τύψαι	to have struck.
Second Future	τυπεῖν	to be about to strike.
Second Aorist	τυπεῖν	to have struck.

PARTICIPLES.

Present, *striking*.

N.	τύπων,	τύπουσα,	τύπον,
G.	τύποντος,	τυπούσης,	τύποντος, &c.

Perfect, *having struck*.

N.	τετυφώς,	τετυφῦα,	τετυφός,
G.	τετυφότης,	τετυφύας,	τετυφότης.

First Future, *about to strike*.

N.	τύψων,	τύψουσα,	τύψον,
G.	τύψοντος,	τυψούσης,	τύψοντος.

First Aorist, *having struck*.

N.	τύψᾱς,	τύψᾱσα,	τύψαν,
G.	τύψαντος,	τυψάσης,	τύψαντος.

Second Future, *about to strike*.

N.	τυπῶν,	τυπούσα,	τυπούν,
G.	τυπούντος,	τυπούσης,	τυπούντος.

Second Aorist, *having struck*.

N.	τυπῶν,	τυπούσα,	τυπόν,
G.	τυπόντος,	τυπούσης,	τυπόντος.

PASSIVE

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	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.
Present S. <i>τύπτομαι</i> <i>I am struck</i>	<i>τύπτη</i> or <i>εἰ</i> * <i>τύπεται</i>	<i>τύπτωμαι</i> <i>τύπτη</i> <i>τύπτηται</i>	<i>τύπτοίμην</i> <i>τύπτοιο</i> <i>τύπτοιτο</i>
D. <i>τυπτόμεθον</i> <i>τύπτεσθον</i> <i>τύπτεσθον</i>	<i>τυπτόμεθον</i> <i>τύπτησθον</i> <i>τύπτησθον</i>	<i>τυπτώμεθον</i> <i>τύπτησθον</i> <i>τύπτησθον</i>	<i>τυπτοίμεθον</i> <i>τύπτοισθον</i> <i>τυπτοίσθην</i>
P. <i>τυπτόμεθα</i> * <i>τύπτεσθε</i> <i>τύπτονται</i>	<i>τυπτόμεθα</i> * <i>τύπτησθε</i> <i>τύπτωνται</i>	<i>τυπτώμεθα</i> <i>τύπτησθε</i> <i>τύπτωνται</i>	<i>τυπτοίμεθα</i> <i>τύπτοισθε</i> <i>τύπτοντο</i>
Imperfect S. <i>ἐτυπτόμην</i> <i>I was struck</i>	<i>ἐτυπτοῦ</i> <i>ἐτυπτετο</i>	D. <i>ἐτυπτόμεθον</i> <i>ἐτυπτεσθον</i> <i>ἐτυπτεσθην</i>	P. <i>ἐτυπτόμεθα</i> <i>ἐτυπτεσθε</i> <i>ἐτυπτοντο</i>
Perfect S. <i>τέτυμμαι</i> <i>I have been struck</i>	<i>τέτυμαι</i> <i>τέτυπται</i>	τετυμμένος ὦ τετυμμένος εἶην See below the verb <i>εἶμι</i>	
D. <i>τετύμμεθον</i> <i>τέτυφθον</i> <i>τέτυφθον</i>	<i>τετύμμεθον</i> <i>τέτυφθον</i> <i>τέτυφθον</i>		
P. <i>τετύμμεθα</i> <i>τέτυφθε</i> <i>τετυμμένοι εἰσίν</i>	<i>τετύμμεθα</i> <i>τέτυφθε</i> <i>τετυμμένοι εἰσίν</i>		
Pluperfect S. <i>ἐτέτυμην</i> <i>I had been struck</i>	<i>ἐτέτυπο</i> <i>ἐτέτυπτο</i>	D. <i>ἐτέτύμμεθον</i> <i>ἐτέτυφθον</i> <i>ἐτέτυφθην</i>	P. <i>ἐτέτύμμεθα</i> <i>ἐτέτυφθε</i> <i>τετυμμένοι ἦσαν</i>
1 Future <i>τυφθήσομαι</i> <i>I shall be struck</i>	<i>τυφθήσῃ</i> or <i>εἰ</i> , &c. as in the Present	Subj. wanting	<i>τυφθοοίμην</i> <i>τυφθροοιο</i> &c. as in the Present
1 Aorist S. <i>ἐτύφθην</i> <i>I was struck</i>	<i>ἐτύφθης</i> <i>ἐτύφθη</i>	<i>τυφθῶ</i> <i>τυφθῆς</i> <i>τυφθῇ</i>	<i>τυφθείην</i> <i>τυφθείης</i> <i>τυφθείη</i>
D. <i>ἐτύφθητον</i> <i>ἐτύφθητην</i>	<i>ἐτύφθητον</i> <i>ἐτύφθητην</i>	<i>τυφθῆτον</i> <i>τυφθῆτον</i>	<i>τυφθείητον</i> <i>τυφθειήτην</i>
P. <i>ἐτύφθημεν</i> <i>ἐτύφθητε</i> <i>ἐτύφθησαν</i>	<i>ἐτύφθημεν</i> <i>ἐτύφθητε</i> <i>ἐτύφθησαν</i>	<i>τυφθῶμεν</i> <i>τυφθῆτε</i> <i>τυφθῶσι (ν)</i>	<i>τυφθίμεν</i> <i>τυφθείητε</i> <i>τυφθείτε</i> <i>(τυφθείησαν)</i> <i>τυφθείεν †</i>
2 Future <i>τυπήσομαι</i>	<i>I shall be struck</i>	through all the	
2 Aorist <i>ἐτυπην</i>	<i>I was struck</i>	through all the	
3 Future <i>τετύψομαι</i>	<i>I shall have been struck,</i>	through all the	

* See below Rem. II. 3.

† The shorter form is more commonly

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IMPERATIVE.	INFINITIVE.	PARTICIPLE.
<i>be struck</i> <i>τύπτου</i> <i>τυπέσθω</i>	<i>τύπτεσθαι</i> <i>to be struck</i>	<i>τυπτόμενος, η, ον</i> <i>being struck</i>
<i>τύπτεσθον</i> <i>τυπέσθων</i>		
<i>τύπτεσθε</i> <i>τυπέσθωσαν</i> or <i>τυπέσθων</i>		

<i>τετύπτο</i> have been struck <i>τετύφθω</i>	<i>τετύφθαι</i> <i>to have been struck</i>	<i>τετυμμένος, η, ον</i> <i>having been struck</i>
<i>τέτυφθον</i> <i>τετύφθων</i>		
<i>τέτυφθε</i> <i>τετύφθωσαν</i> or <i>τετύφθων</i>		

Imperat. wanting	<i>τυφθήσεσθαι</i> <i>to be about to be struck</i>	<i>τυφθησόμενος, η, ον</i> <i>about to be struck</i>
<i>τύφθητι</i> be struck <i>τυφθίτω</i>	<i>τυφθῆναι</i> <i>to have been struck</i>	<i>τυφθεῖς</i> struck <i>τυφθεῖσα</i> <i>τυφθέν</i> Gen. <i>τυφθέντος</i>
<i>τύφθητον</i> <i>τυφθητων</i>		
<i>τύφθητε</i> <i>τυφθήτωσαν</i>		

Modes like the 1 Future

Modes like the 1 Aorist

Modes like the 1 Future

used in the 1st and 2d persons, and always in the 3d.

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MIDDLE

The Present, the Imperfect, the Perfect, and the Pluperfect

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.
1 Future	τύψομαι like the Present pass.	wanting	τυψοίμην like the present pass.
1 Aorist S.	ἐτύψαμην ἐτύψω ἐτύψατο	τύψωμαι τύψη τύψηται	τυψαίμην τυψαιο τυψαιτο
D.	ἐτυψάμεθον ἐτύψασθον ἐτυψάσθην	τυψώμεθον τύψησθον τύψησθον	τυψαίμεθον τύψαισθον τυψαίσθην
P.	ἐτυψάμεθα ἐτύψασθε ἐτύψαντο	τυψώμεθα τύψησθε τύψωνται	τυψαίμεθα τύψαισθε τύψαιντο
2 Future S.	τυπούμαι τυπή or εἰ τυπείται	wanting	τυποίμην τυποῖο τυποῖτο
D.	τυπούμεθον τυπεῖσθον τυπεῖσθον		τυποίμεθον τυποῖσθον τυποῖσθον
P.	τυπούμεθα τυπεῖσθε τυποῦνται		τυποίμεθα τυποῖσθε τυποῖντο
2 Aorist	ἐτυπόμην like the Imperfect pass.	τύπωμαι These two modes like the Present pass.	τυποίμην

The verbal adjectives (§ 102) are

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tenses are the same as in the Passive Voice.

IMPERATIVE. wanting	INFINITIVE. τύψασθαι	PARTICIPLE. τυψόμενος, η, ον
<p>τύψαι τυψάσθω</p> <p>τύψασθον τυψάσθων</p> <p>τύψασθε τυψάσθωσαν or τυψάσθων</p>	τύψασθαι	τυψάμενος, η, ον
wanting	τυπεῖσθαι	τυπούμενος, η, ον
<p>τυποῦ τυπέσθω</p> <p>τυπέσθον τυπέσθων</p> <p>τυπέσθε τυπέσθωσαν or τυπέσθων</p>	τυπέσθαι	τυπόμενος, η, ον
τυπτός, τυπτός.		

EXAMPLES OF OTHER BARYTON VERBS AS THEY OCCUR IN USE.

I. παιδεύω I educate, Middle I cause to educate.

ACTIVE VOICE.

	Ind.	Subj.	Opt.	Imper.
Pres.	παιδεύω παιδεύεις παιδεύει &c.	παιδεύω παιδεύῃς παιδεύῃ &c.	παιδεύοιμι παιδεύοις παιδεύοι &c.	παίδευε παίδευέτω &c.
		Inf. παιδεύειν		Partic. παιδεύων παιδεύουσα παιδεύων

Imperf.
ἐπαίδευον, ες, ε (ν) &c.

Perf. Ind.	Subj. πεπαιδευέω	Opt. πεπαιδευέοιμι
πεπαιδευκα, ας, ε (ν) &c.	Imp. not in use	Inf. πεπαιδευκέναι
	Part. πεπαιδευκώς, υῖα, ὅς	

Pluperf.
ἐπεπαιδευέειν, εις, ει, &c.

Future	Opt. παιδεύσοιμι	Inf. παιδεύσειν
παιδεύσω	Part. παιδεύσων	

Aorist.	Subj.	Opt.	Imper.
ἐπαίδευσα, ας, ε (ν) &c.	παιδεύσω ῃς, ῃ, &c.	παιδεύσαιμι παιδεύσαις παιδεύσαι &c.	παίδευσον παίδευσάτω &c.
	Inf. παιδεύσαι		Part. παιδεύσας παιδεύσασα παιδεύσαν

PASSIVE VOICE.

Pres. Ind.	Subj.	Opt.	Imper.
παιδύομαι	παιδύωμαι	παιδευοίμην	παιδέου
παιδύῃ or εἰ	παιδύῃ	παιδευοιο	παιδενίσθω
παιδενέται	παιδύηται &c.	παιδευοίτο &c.	&c.
&c.	Inf. παιδένεσθαι	Part. παιδενόμενος, η, ον	

Imperf.

ἐπαιδενόμην, ἐπαιδέου, ἐπαιδένετο &c.

Perf. Ind.

S. πεπαίδεμαι	D. πεπαιδέμεθον	P. πεπαιδέμεθα
πεπαίδεσαι	πεπαίδεσθον	πεπαίδεσθε
πεπαίδεσθαι	πεπαίδεσθον	πεπαίδενται
Subj. and Opt. wanting.		Imp. πεπαίδεσο
Inf. πεπαίδεσθαι		Part. πεπαιδεμένος

Pluperf.

S. ἐπεπαιδέμην	D. ἐπεπαιδέμεθον	P. ἐπεπαιδέμεθα
ἐπεπαίδεσο	ἐπεπαίδεσθον	ἐπεπαίδεσθε
ἐπεπαίδετο	ἐπεπαίδεσθην	ἐπεπαίδεντο

Future. Ind.	Opt.	Inf.
παιδευθήσομαι	παιδευθσοίμην	παιδευθήσεσθαι
	Part. παιδευθήσμενος	

Aor. Ind.	Subj.	Opt.	Impr.
ἐπαιδύθην	παιδευθῶ	παιδευθείην	παιδευθήτι
	Inf. παιδευθῆναι	Part. παιδευθείς	

3 Future. Ind.	Opt.	Inf.
πεπαιδεύσομαι	πεπαιδευσοίμην	πεπαιδεύσεσθαι
	Part. πεπαιδευόμενος	

MIDDLE VOICE.

Future. Ind.	Opt.	Inf.
παιδεύσομαι	παιδευσοίμην	παιδεύσεσθαι
	Part. παιδευόμενος	

Aor. Ind.	Subj.	Opt.	Impr.
ἐπαιδυσάμην	παιδεύσωμαι	παιδευσαίμην	παιδεύσαι
σω, σατο &c.	η, ηται &c.	αιο, αιτο &c.	παιδευσάσθω
	Inf. παιδεύσασθαι	Part. παιδευσάμενος	[&c.]

Verbal Adjectives παιδεντός, παιδεντέος.

II. *σειώ* I shake, Middle I move myself vehemently.

ACTIVE VOICE.

Pres.	σειώ	Subj.	σειώ.	Opt.	σειόιμι, σείοις, σείοι &c.		
		Imp.	σείε, σειέτω &c.	Inf.	σειειν.		
		Part.	σειών, σειουσα, σεῖον.				
Imperf.	ἔσειον.	Perf.	σέσεικα.	Pluperf.	ἔσεσκειν.	Fut.	σεισω.
Aor.	ἔσεια.	Subj.	σεισω.	Opt.	σεισάιμι, σείσαις, σείσαι &c.		
		Imper.	σεῖσον, ἄτω &c.	Inf.	σεῖσαι.		
		Part.	σεισας, σείσασα, σεῖσαν.				

PASSIVE VOICE.

Pres.	<i>σείομαι</i>	Imperf.	<i>ἐσειόμην.</i>		
Perf.	<i>σέσειμαι</i>	D.	<i>σεσειμέθον</i>	P.	<i>σεσειμέθα</i>
	<i>σέσεισαι</i>		<i>σέσεισθον</i>		<i>σέσεισθε</i>
	<i>σέσεισται</i>		<i>σέσεισθον</i>		3 pers. wanting.
		Subj. and Opt.	wanting.	Imp.	<i>σέσεισο, σεσεισθω &c.</i>
		Inf.	<i>σεσεῖσθαι</i>	Part.	<i>σεσεισμένος</i>
Pluperf.	<i>ἔσεσείσμεν</i>	D.	<i>ἔσεσειμέθον</i>	P.	<i>ἔσεσειμέθα</i>
	<i>ἔσέσεισο</i>		<i>ἔσέσεισθον</i>		<i>ἔσέσεισθε</i>
	<i>ἔσέσειστο</i>		<i>ἔσεσεισθην</i>		3 pers. wanting.
Fut.	<i>σεισθήσομαι</i>	Aor.	<i>ἔσεισθην</i>	3 Fut.	<i>σεσείσομαι</i>

MIDDLE VOICE.

Fut.	<i>σείσομαι</i>	Aor.	<i>ἐσεισάμην</i>
			Verbal Adjectives <i>σειστός, σειστέος.</i>

III. *λείπω* I leave, Middle (poetical) I remain.

ACTIVE VOICE.

Pres.	λείπω	Subj.	λείπω	Opt.	λείποιμι, λείποις, λείποι &c.		
		Imp.	λεῖπε	Inf.	λείπειν	Part.	λείπων
Imperf.	ἔλειπον						
Perf. (2)	λέλοιπα	Pluperf.	ἐλελοίπειν				
Fut.	λείψω						
Aor. (2)	ἔλιπον	Subj.	λίπω	Opt.	λίποιμι	Imp.	λίπε
		Inf.	λιπεῖν	Part.	λιπών, οὔσα, ὄν.		

PASSIVE VOICE.

Pres. λείπομαι	Imperf. ἐλειπόμην
Perf. λέλειμμαι	Subj. and Opt. wanting.
λέλειψαι	Imp. λέλειψο, λελείφθω &c.
λέλειπται &c.	Inf. λελείφθαι Part. λελειμμένος
Pluperf. ἐλελείμην, ψο, πτο &c.	
Fut. λειφθήσομαι	Aor. ἐλείφθην
3 Fut. λελείψομαι.	

MIDDLE VOICE.

Fut. λείψομαι		
Aor. (2) ἐλιπόμην	Subj. λίπωμαι	Opt. λιποίμην
	Imp. λιπού &c.	Plur. λίπεσθε &c.
	Inf. λιπέσθαι	Part. λιπόμενος

Verbal Adjectives λειπτός, λειπτέος.

IV. γράφω I write, Middle I write for myself, I accuse.

ACTIVE VOICE.

Pres. γράφω	Imperf. ἔγραφον
Perf. γέγραφα	Pluperf. ἔγεγράφειν
Fut. γράψω	Aor. ἔγραψα.

PASSIVE VOICE.

Pres. γράφομαι	Imperf. ἔγραφόμην
Perf. γέγραμμαι, γέγραψαι, γέγραπται &c.	
Pluperf. ἐγεγράμην, ψο, πτο &c.	
1 Fut. γραφθήσομαι	seldom used
1 Aor. ἐγράφθην	seldom used
2 Fut. γραφήσομαι	2 Aor. ἐγράφην
3 Fut. γεγράψομαι.*	

MIDDLE VOICE.

Fut. γράψομαι	Aor. ἐγραψάμην,
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Verbal Adjectives γραπτός, γραπτέος.

V. ἄρχω *I lead, rule, Middle I begin.*

ACTIVE VOICE.

Pres. ἄρχω	Imperf. ἤρχον	
Perf. (ἤρχα) and Pluperf. are very rarely used		
Fut. ἄρξω		
Aor. ἤρξα	Subj. ἄρξω	Opt. ἄρξαιμι, ἄρξαις, ἄρξαι &c. Imp. ἄρξον, ἄρξάτω &c. Inf. ἄρξαι Part. ἄρξας.

PASSIVE VOICE.

Pres. ἄρχομαι	Imperf. ἤρχόμην	
Perf. ἤργυμαι	D. ἤργμεθον	P. ἤργμεθα
ἤρξαι	ἤρχθον	ἤρχθε
ἴρχται	ἤρχθον	3d pers. wanting
	Subj. and Opt. wanting.	Imp. ἤρξο, ἤρχθω &c.
	Inf. ἤρχθαι	Part. ἤργμενος
Pluperf. ἤργμην	D. ἤργμεθον	P. ἤργμεθα
ἤρξο	ἤρχθον	ἤρχθε
ἤρχτο	ἤρχθην	3d pers. wanting
Fut. ἀρχθήσομαι		
Aor. ἤρχθην	Subj. ἀρχθῶ	Opt. ἀρχθείην Imp. ἀρχθητι
	Inf. ἀρχθῆναι	Part. ἀρχθείς
3 Future wanting (see § 99 Rem. 2.)		

MIDDLE VOICE.

Fut. ἀρξομαι			
Aor. ἤρξάμην	Subj. ἄρξωμαι	Opt. ἀρξάιμην	Imp. ἄρξαι
	Inf. ἄρξασθαι	Part. ἀρξάμενος	[ἀσθω &c.]

Verbal Adjectives (in an active and middle meaning)

ἀρκτός, ἀρκτέος.

VI. σκευάζω *I prepare.*

ACTIVE VOICE.

Pres.	σκευάζω	Imperf.	ἔσκευάζον	
Perf.	ἔσκευάνα			
	Subj. ἔσκευάκω	Opt. ἔσκευάκοιμι	Imp. not used	
	Inf. ἔσκευανέναι	Part. ἔσκευανώς		
Pluperf.	ἔσκευάκειν			
Fut.	σκευάσω			
Aor.	ἔσκευάσα	Subj. σκευάσω	Opt. σκευάσαιμι, σαις, σαι &c.	
		Imp. σκευάσον		
		Inf. σκευάσαι	Part. σκευάσας.	

PASSIVE VOICE.

Pres.	σκευάζομαι	Imperf.	ἔσκευαζόμην	
Perf.	ἔσκευάσμαι	D. ἔσκευάσμεθον	P. ἔσκευάσμεθα	
	ἔσκευάσαι	ἔσκευάσθον	ἔσκευάσθε	
	ἔσκευάσται	ἔσκευάσθον	3d pers. wanting	
	Subj. and Opt. wanting	Imp. ἔσκευάσο, ἔσκευάσθω &c.		
	Inf. ἔσκευάσθαι	Part. ἔσκευασμένος		
Pluperf.	ἔσκευάσμεν, ασο, αστο &c.			
Fut.	σκευασθήσομαι			
Aor.	ἔσκευάσθην			
3 Fut.	(ἔσκευάσομαι) not in use.			

MIDDLE VOICE.

Fut.	σκευάσομαι			
Aor.	ἔσκευασάμην	Subj. σκευάσωμαι	Opt. σκευασάμην	
		Imp. σκευάσαι, σκευασάσθω &c.		
		Inf. σκευασασθαι	Part. σκευασάμενος.	

Verbal Adjectives σκευαστός, σκευαστέος.

VII. *κομίζω* I bring, Middle I receive.

ACTIVE VOICE.

Pres.	<i>κομίζω</i>	Imperf.	<i>ἐκόμιζον</i>	
Perf.	<i>κεκόμικα</i>	Pluperf.	<i>ἐκεκομίκειν</i>	
Fut.	<i>κομίσω</i>			
Attic Fut.	<i>κομιῶ</i>	D. ———		P. <i>κομιούμεν</i>
	<i>κομιεῖς</i>		<i>κομιεῖτον</i>	<i>κομιεῖτε</i>
	<i>κομιεῖ</i>		<i>κομιεῖτον</i>	<i>κομιούσιν (ν)</i>
		Opt.	<i>κομιούμι, οἷς &c.</i>	Inf. <i>κομιεῖν</i>
		Part.	<i>κομιῶν, οὔσα, οὖν</i>	Gen. <i>οὔντος</i>
Aor. ἐκόμισα	Subj. <i>κομίσω</i>	Opt. <i>κομίσαιμι, σαις, σαι &c.</i>		
	Imp. <i>κόμισθιν</i>	Inf. <i>κομίσαι</i>	Part. <i>κομίσας.</i>	

PASSIVE VOICE.

Pres.	<i>κομίζομαι</i>	Imperf.	<i>ἐκομιζόμην</i>	
Perf.	<i>κεκόμισμαι</i> (compare <i>ἐσκεύασμαι</i>)			
	Subj. and Opt. wanting	Imp.	<i>κεκόμισο, ἴσθω &c.</i>	
	Inf. <i>κεκομίσθαι</i>	Part.	<i>κεκομισμένος</i>	
Pluperf.	<i>ἐκεκομίσμην</i>			
Fut.	<i>κομισθήσομαι</i>			
Aor.	<i>ἐκομίσθην</i>			
3 Fut.	(<i>κεκομίσομαι</i>) not used.			

MIDDLE VOICE.

Fut.	<i>κομίσομαι</i>			
Attic Fut.	<i>κομιούμαι</i>	D. <i>κομιούμεθον</i>	P. <i>κομιούμεθα</i>	
	<i>κομιεῖ *</i>	<i>κομιεῖσθον</i>	<i>κομιεῖσθε</i>	
	<i>κομιεῖται</i>	<i>κομιεῖσθον</i>	<i>κομιούνται</i>	
		Opt. <i>κομιόμην, κομιόω &c.</i>		
		Inf. <i>κομιεῖσθαι</i>	Part. <i>κομιούμενος</i>	
Aor. ἐκομίσάμην	Subj. <i>κομίσωμαι</i>	Opt. <i>κομίσαιμην</i>		
	Imp. <i>κόμισαι</i>	Inf. <i>κομίσασθαι</i>	Part. <i>κομίσάμενος.</i>	

Verbal Adjectives *κομιστός, κομιστέος*.

* See Rem. II. 3, below.

VIII. φυλάσσω *I guard*, Middle *I guard myself*.

ACTIVE VOICE.

Pres.	φυλάσσω	Imperf.	ἐφύλασσον
	φυλάττω		ἐφύλαττον
Perf.	πεφύλαχα	Pluperf.	ἐπεφύλαχεν
Fut.	φυλάξω	Aor.	ἐφύλαξα

PASSIVE VOICE.

Pres.	φυλάσσομαι	Imperf.	ἐφυλασσόμην
	φυλάττομαι		ἐφυλαττόμην
Perf.	πεφύλαγμαι	D. πεφύλαγμεθον	P. πεφύλαγμεθα
	πεφύλαξαι	πεφύλαχθον	πεφύλαχθε
	πεφύλακται	πεφύλαχθον	3d pers. wanting
Subj. and Opt. wanting. Imp. πεφύλαξο, πεφύλαχθω &c.			
	Inf. πεφύλαχθαι	Part.	πεφυλαγμένος
Pluperf.	ἐπεφύλαγμην	D. ἐπεφύλαγμεθον	P. ἐπεφύλαγμεθα
	ἐπεφύλαξο	ἐπεφύλαχθον	ἐπεφύλαχθε
	ἐπεφύλακτο	ἐπεφύλαχθην	3d pers. wanting
Fut.	φυλαχθίσομαι		
Aor.	ἐφυλάχθην		
3d Fut.	πεφυλάξομαι.		

MIDDLE VOICE.

Fut. φυλάξομαι Aor. ἐφυλαξάμην.

Verbal Adjectives φυλακτός, φυλακτέος.

IX. ὀρύσσω I dig.

ACTIVE VOICE.

Pres. ὀρύσσω	Imperf. ὠρύσسون	
ὀρύττω	ὠρυττον	
Perf. ὀρώρυχα	Subj. ὀρωρύχω	Opt. ὀρωρύχοιμι
	Imp. not used	Inf. ὀρωρυχέναι
	Part. ὀρωρυχώς	
Pluperf. ὀρωρύχειν		
Fut. ὀρύξω		
Aor. ὠρυξα	Subj. ὀρύξω	Opt. ὀρύξαιμι
	Imp. ὄρυξον	
	Inf. ὀρύξαι	Part. ὀρύξας.

PASSIVE VOICE.

Pres. ὀρύσσομαι	Imperf. ὠρυσσόμην	
ὀρύττομαι	ὠρυττόμην	
Perf. ὀρώρυγμαι	Subj. and Opt. wanting	Imp. ὀρώρυξο, ὀρωρύχθω &c.
	Inf. ὀρωρύχθαι	Part. ὀρωρυγμένος
Pluperf. ὀρωρύγμην		
1 Fut. ὀρυχθήσομαι	2 Fut. ὀρυγήσομαι	
1 Aor. ὠρύχθην	2 Aor. ὠρύγην	
	Inf. ὀρυχθῆναι &c.	Inf. ὀρυγῆναι &c.
3 Fut. wanting (see § 99 Rem. 2.)		

MIDDLE VOICE.

Fut. ὀρύξομαι			
Aor. ὠρυξάμην	Subj. ὀρύξωμαι	Opt. ὀρυξάιμην	Imp. ὄρυξαι
	Inf. ὀρύξασθαι	Part. ὀρυξάμενος.	

Verbal Adjectives ὀρυκτός, ὀρυκτέος.

EXAMPLE OF VERBS IN λ, μ, ν, ρ.

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ἀγγέλλω I announce.

ACTIVE VOICE.

Present Ind. ἀγγέλλω.	Subj. ἀγγέλλω, Opt. ἀγγέλλοιμι, Imp. ἀγγελλε, Inf. ἀγγέλλειν, Part. ἀγγέλλων.
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Imperfect
ἤγγελλον.

Perfect Ind. ἤγγελκα.	Subj. ἤγγελλω, Opt. ἤγγελλοιμι, Imp. not used, Inf. ἤγγελλέναι, Part. ἤγγελλκώς.
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Pluperfect
ἤγγελλκειν.

2 Future

ἀγγελῶ

Indicative.

	ἀγγελεῖς	ἀγγελεῖ
D. —	ἀγγελεῖτον	ἀγγελεῖτον
P. ἀγγελοῦμεν	ἀγγελεῖτε	ἀγγελοῦσι (ν).

Optative.

S. ἀγγελοῖμι	ἀγγελοῖς	ἀγγελοῖ
D. —	ἀγγελοῖτον	ἀγγελοῖτην
P. ἀγγελοῖμεν	ἀγγελοῖτε	ἀγγελοῖεν

or

ἀγγελοῖην, οἴης, οἴη, &c.*

Inf. ἀγγελεῖν.

Part. ἀγγελῶν, ἀγγελοῦσα, ἀγγελοῦν, Gen. ἀγγελοῦντος.

1 Aor. Ind.
ἤγγειλα.

Subj. ἀγγείλω, Opt. ἀγγείλοιμι, Imp. ἀγγειλον,
Inf. ἀγγείλαι, Part. ἀγγείλας.

2 Aor. Ind.
ἤγγελον.

Subj. ἀγγέλω, Opt. ἀγγέλοιμι, Imp. ἀγγελε,
Inf. ἀγγελεῖν, Part. ἀγγελῶν.

* See below, Rem. III. 2.

PASSIVE VOICE.

- 137 Pres. Ind. | Subj. ἀγγέλλωμαι, Opt. ἀγγελλοίμην, Imp. ἀγγέλλου,
ἀγγέλλομαι. | Inf. ἀγγέλλεσθαι, Part. ἀγγελλόμενος.

Imperfect

ἡγγελλόμην.

Perfect

Indicative.

ἡγγέλμαι;

ἡγγελσαι,

ἡγγελται,

D. ἡγγέλμεθον,

ἡγγελθον,

ἡγγελθον,

P. ἡγγέλμεθα,

ἡγγελθε,

(ἡγγελμένοι εἰσίν.)

(Subj. and Opt. ἡγγελμένος ᾧ and εἶην.)

Imp. ἡγγελσο, ἡγγέλθω, &c. Inf. ἡγγέλθαι, Part. ἡγγελμένος.

Pluperfect

ἡγγέλμην,

ἡγγελσο,

ἡγγελτο,

D. ἡγγέλμεθον,

ἡγγελθον,

ἡγγέλθην,

P. ἡγγέλμεθα,

ἡγγελθε,

(ἡγγελμένοι ἦσαν.)

1 Future

ἀγγελεθήσομαι, &c.

1 Aor. Ind.

ἡγγέλθην.

Subj. ἀγγελθῶ,

Opt. ἀγγελεθῆην,

Imp. ἀγγέλθητι,

Inf. ἀγγελεθῆναι,

Part. ἀγγελεθείς.

2 Future

ἀγγελεήσομαι, &c.

2 Aor. Ind.

ἡγγέλην.

Subj. ἀγγελῶ,

Opt. ἀγγελεῖην,

Imp. ἀγγέληθι,

Inf. ἀγγελεῖναι,

Part. ἀγγελεῖς.

3 Future wanting. (See § 99 Rem. 2.)

MIDDLE VOICE.

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Future

Indicative.

ἀγγελοῦμαι,	ἀγγελῇ οἱ εἶ,	ἀγγελεῖται,
D. ἀγγελούμεθον,	ἀγγελεῖσθον,	ἀγγελεῖσθον,
P. ἀγγελούμεθα,	ἀγγελεῖσθε,	ἀγγελοῦνται.

OPTATIVE.

S. ἀγγελοίμην,	ἀγγελοῖτο,	ἀγγελοῖτο,
D. ἀγγελοίμεθον,	ἀγγελοῖσθον,	ἀγγελοῖσθην,
P. ἀγγελοίμεθα,	ἀγγελοῖσθε,	ἀγγελοῖντο.
Inf. ἀγγελεῖσθαι, Part. ἀγγελούμενος, η, ον.		

1 Aor. Ind.		Subj. ἀγγείλωμαι, Opt. ἀγγεilaίμην, ἀγγεilaιο, &c.
ἡγγεilaίμην.		Imp. ἄγγεilaι,
		Inf. ἀγγεilaσθαι, Part. ἀγγεilaμένος.

2 Aor. Ind. Subj. ἀγγέλωμαι, Opt. ἀγγελοιμην, Imp. ἀγγελοῦ,
ἡγγελόμην. Inf. ἀγγελέσθαι, Part. ἀγγελόμενος.

Verbal Adjectives ἀγγελτός, ἀγγεlτέος.

REMARKS.

I. *Accent.*

- 139 1. As the foundation of the doctrine of accent in the verbs, it is to be understood, that it is placed as far back as possible, and, in consequence, always on the first syllable of dissyllables, as *τύπτω, τύπτε, φεύγω, φεύγε*.

In trisyllables and polysyllables, whenever the nature of the last syllable admits, it is placed on the antepenult, as *τύπτομεν, τύπτονσι, τετύχασι, τύπτομαι, έτυπτε, έτυψα, έφύλαξα*. So also in imperatives, as *φύλαττε, φύλαξον, φύλαξαι*, where the present is *φυλάττω*, inf. *φυλάττειν*, in consequence of the long final syllable.

Hence verbs of two syllables, when compounded, throw the accent, if the last syllable admits it, on the preposition, as *γέρε, φεύγε—πρόσφερε, απόφευγε*.

2. Apparent exceptions to this rule are cases, where a contraction takes place, viz.

a) Cases where, according to § 83 Rem. 4, 5, the temporal augment had its origin in a contraction, as in such compound verbs as *ανήπτων* from *ανάπτω*.

b) The case of the *circumflexed future* of every kind, according to § 95 Rem. 6 seq. Also the aorist of the subjunctive passive (see below Rem. III. 6) *τυφθῶ, τυπῶ*.

3. Real exceptions to the general rule are the following, viz.

a) The second aorist (for the sake of distinction from the present) has the accent on the termination in the following cases, viz.

(1) In the *infinitive* and *participle active*, and *infinitive middle*, always, as *τυπέιν, τυπών, τυπέσθαι*.

(2) In the 2d sing. of the *imperative* of some verbs, as *γενοῦ εἰπέ*, &c.

b) The *infinitive* and the *participle* of the *perfect passive*, are distinguished from all the rest of the passive form, in having the accent regularly on the penult, as *τετύφθαι, πεποιήσθαι, τετυμμένος, πεποιημένος*.

c) *Infinitives* in *ναι* have the accent on the penult, as *τετυφέναι, τυφθῆναι, τυπῆναι*.

d) The *infinitive* of the *first aorist active* in *αι*, and the 3d person of the optative active in *οι* and *αι*, retain the accent on the penult, even when they are polysyllables, e.g.

Inf. *φυλάξαι, παιδεῦσαι*.

3d pers. Opt. *φυλάττοι, φυλάξαι, παιδεύσαι*.*

* By this, and because, according to § 12 Rem. 5, the 3d sing. optative never has the penult circumflexed, the three singular forms of the first

5. All participles in *ως* and *εις* have the acute on the last syllable, as *τετυφως*, *τυφθείς*, *τυπείς*.—So also, in the verbs in *μι*, the participles in *εις*, *ας*, *ους*, and *υς*.

6. Where the masculine of a participle has the accent, the other genders retain it, without any other consideration than that of the nature of the syllables, as *φυλάττων*, *φυλάττουσα*, *φυλάττον' τιμήσων*, *τιμήσουσα*, *τιμήσον' τετυφως*, *τετυφύῃα*, *τετυφός*.

II. Second person singular passive.

1. The original termination of the second person of the passive form *σαι* and *σο* (see the table above in § 87) has been retained, in the common conjugation, *only* in the perfect and pluperfect, and in the verbs in *μι*. It was found originally also in the present and imperfect, as *τύπτεσαι*, *ἐτύπτεσο*, in the imperative *τύπτεσο*, in the first aorist middle *ἐτύψασο*, in the subjunctive *τύπησαι*, &c.

2. The Ionics dropped the *σ* from this ancient form, and, accordingly, form it in *εαι*, *ηαι*, *εο*, *αο*. The common dialect again contracted these forms into *η*, *ου*, and *ω*, as follows, viz.

	Ion.	Com.	Ion.	Com.
Present Ind.	<i>τύπτεαι</i>	<i>τύπη</i>	Imperat.	<i>τύπτεο</i> , <i>τύπτου</i> ,
	Subj. <i>τύπηται</i>	<i>τύπη</i>	Imperf.	<i>ἐτύπτεο</i> , <i>ἐτύπτου</i> ,
1st Aorist Middle,	Ion. <i>ἐτύψαο</i> ,	Com. <i>ἐτύψω</i> .		

In like manner in the optative, from *οισο* was formed *οιο*, which, as it does not admit of contraction, was retained as the common form.

3. The Attics had the peculiarity, that instead of contracting the *εαι* into *η*, they contracted it into *ει*, (see the paradigm.) This form is only used in the future active, and in the verbs *βούλομαι*, *οἶομαι*, and the fut. *ὄψομαι* (see anom. *ὄράω*.) 2d pers. *βούλει*, *οἶει*, *ὄψει*,—so that *βούλη* and *οἷη* are necessarily in the subjunctive.

III. Particular Ionisms and Atticisms.

1. The Ionic dialect forms, from the imperfect and the two aorists, a peculiar form in *σκον*, *passive* and *middle* *σκόμην*, which however, is formed in the indicative alone, and has commonly no augment, e. g.

<i>τύπτεσκον</i> ,	<i>τυπτεσκόμην</i> ,	from <i>τύπτον</i> ,	<i>-όμην</i> ,
<i>τύψασκον</i> ,	<i>τυψασκόμην</i>	from <i>ἐτυψα</i> ,	<i>-άμην</i> ,
<i>τύπεσκον</i> ,	<i>τυπεσκόμην</i> ,	from <i>ἐτυπον</i> ,	<i>-όμην</i> .

This form is only used of a *repeated* action.

aorist are distinguished, viz. Inf. act. *παιδεῦσαι*, 3d Opt. act. *παιδεύσαι*, Imperat. mid. *παιδευσαι*. Since, however, the number of syllables or the character of the penult rarely admits this accentuation, in general two of these forms, and in such verbs as *τύπτω* all three, are liable to be confounded with each other.

2. Instead of the optative in *οἶμι*, there was also a form in *οἶην*, *οἶης*, *οἶη*, plural *οἶημεν*, *οἶητε*, *οἶησαν*, that bears the name of the Attic. It is found chiefly, however, only in the contract verbs (see below,) and hence also in the 2d fut. as *φανοῖην* from *φαίνω*, fut. *φανάω*. See in *ἀγγέλλω*.

3. Instead of the Opt. 1st aorist active in *αἶμι*, there was a provincial form in *εἶα* (*τύψεια*, *ας*, *ε*, &c.) of which the following terminations were much more common than the regular form, viz.

Sing. 2 *τύψειας*, 3. *τύψει (ν)*, for *-αις*, *-αι*,
Plur. 3. *τύψειαν*, for *αιεν*.

141 4. The form in *ντων* and Pass. *σθων* of the 3d pers. pl. of the imperative is called the Attic, because it is the most common in the Attic writers. In the active voice, it is always identical with the genitive plural of the participle of the same tense, with the exception of the perfect.

5. In the 3rd pers. pl. pass. in the indicative and optative, but never in the subjunctive, the Ionic dialect converts the *ν* into *α*, as follows.

Opt. *τυπτοῖατο* for *τύπτουιντο*
Perf. *πεπαύαται* for *πέπαινται*
— *κεκλίαται* for *κέκλινται*.

This never takes place in the termination *ονται*, though occasionally in *οντο*, with the change however of *ο* into *ε*, as *ἐβούλεατο* for *ἐβούλοντο*. Particularly is the 3d pers. plur. perfect and pluperfect passive formed by the help of this Ionism, when the characteristic of the verb is a consonant, (see § 98. 2.) e. g.

τετύφαται for *-φνται*,
ἐτετάχατο for *-χντο*,
ἐστάλαται for *-λνται*,
from *τύπτω*, *τάττω*, *στέλλω* &c.

6. The circumflexed forms are by the Ionics resolved with a change of accent, and this not only in the 2d fut. (§ 95 Rem. 6, and § 101. 2,) but also in the infinitive 2d aorist active in *εῖν*, as *φυγεῖν* for *φυγεῖν* from *φύγω*, *ἐφύγον*, and in the subjunctive of both aorists passive in *ῶ*, (comp. the subj. of verbs in *μι*) e. g.

Subj. 1 aor. pass. *τυφθῆω* for *τυφθῶ*,
Subj. 2 aor. pass. *τυπέω* for *τυπῶ*.

This *ε* is, by the Epic writers, lengthened into *ει* or *η*.

IV. Additional peculiarities of dialect.

1. The 3d pers. plur. of the leading tenses instead of *σιν* or *σι* has commonly in the Doric dialect *ντι*, as was remarked in § 87 Rem. 3, and hence the long vowel before the *σ* in the common form is explained, viz.

τύπτοντι, τετύφαντι, for τύπτουσι, τετύφᾱσι,

Subj. τύπτωντι for τύπτωσι,

2 Fut. μένουντι contr. μενεῦντι for (μενούουσι) μενούουσι.

2. The Doric dialect forms the 3d plural of the aorist *passive* in *εν* instead of *ησαν*, as ἔτυφθεν, ἔτυπεν, for -ησαν. See below in the conjugation of verbs in *μι*.

3. The 1st pers. plur. active in *μεν* is converted in the Doric dialect into *μες* (τυπτομες, ἐτύψαμες); and in the 1st plur. and dual pass. in *μεθα*, *μεθον*, the Dorics and the poets interpose *σ*, as τυπτόμεσθα, τυπτόμεσθον.

4. The infinitives in *ειν* and *ναι*, in the ancient language and in the dialects, had a form in *μεν* and *μεναι*, viz.

τυπτέμεν, τυπτιέμεναι, for τύπτειν

τετυφέμεν, -εμεναι for τετυφέναι

τυπήμεν, τυπήμεναι, for τυπήναι.

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5. The Dorics more particularly formed the infinitive partly in *εν* or *ην* instead of *ειν*, and so also the 2d pers. of the present in *ες* instead of *εις*.

6. The ancient language, in the 2d pers. of the active form, has instead of *ς* the termination *σθα*, which in the poets is still frequently found appended to the subjunctive and optative, as ἐθέλῃσθα for ἐθέλῃς, κλαίῃσθα for κλαίῃς. In the common dialect this is retained only in certain anomalous verbs (see below *εἰμί*, *φημί*, and *οἶδα*).

7. The epic poets, in the 3d person of the subjunctive, have *ησιν* or *ησι* instead of *η*, as τύπησιν, ἔχῃσι, for τύπηη, ἔχῃη.

§ 104. LIST OF BARYTON VERBS.

1. In the foregoing rules and tables, the manner of forming the several modes and tenses in different sorts of verbs has been given, as far as it results from the examination of several regular verbs. But in the numerous cases, in which a verb has several formations of the same tense, it is not possible from the foregoing rules and examples, to fix with certainty, what form is actually most in use. And as in Latin, particularly in the third conjugation, it requires to be remarked in each single case, what the perfect and supine are, so in Greek, it is necessary to observe what is the usage in each single verb; that is, to observe each of the tenses, which has been made the subject of separate remark above.

2. Principally, however, it is important to know whether, in any particular verb, the second aorist active, the second perfect and the second aorist passive, are in use. For since the other form, viz. the first perfect, and first aorist passive is—taking the whole catalogue of verbs—by far the most usual, it is to be assumed in each verb, if the use of the other form is not particularly known. It must also be known, with respect to every one of the enumerated tenses; since it by no means follows, that a verb, which has the second aorist active, has also the second aorist passive, &c.

3. Here, however, prevails the following fixed rule, that all trisyllable and polysyllable derivative verbs, which have for the most part the following endings, viz. ἄω, ἴω, αῖνω, ὕνω, εὖω, ὄω, ᾰω, ἑω, and are such as the following, viz.

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ἐορτάζω from ἐορτή,	νομίζω from νόμος,
σημαίνω from σῆμα,	εὐθύνω from εὐθύς,
παιδεύω from παις,	δουλόω from δοῦλος,
τιμάω from τιμή,	φιλέω from φίλος,

form without exception, only the 1 Aorist active, 1 Perfect (in κα,) 1 Aorist passive.

REMARK. Some of these verbal terminations, however, are to be regarded in several verbs not as *derivative* terminations, but as merely lengthened forms. This is the case when the verbs are not derived from a noun or adjective, but are only a more simple form of the present lengthened (§ 92). These latter are able, from their simple form to derive some tenses, as the 2d Aorist, and are accordingly placed in the anomalous verbs, as ὀλισθαίνω from ΟΛΙΣΘΙΣ, 2 Aorist ὀλισθον· δαμάω from ΔΕΜΩ, ἔδαμον. The termination ανω is always merely a lengthened form of this kind, and the verbs which have it, belong accordingly to the anomalous verbs.

4. For all other verbs and for all forms which are not fixed to particular cases in the preceding remarks, individual observation in reading the classics must be recommended. To aid this observation, however, lists of the baryton and contract verbs will be given, containing the verbs of most frequent recurrence, particularly the primitives, with an enumeration as exact as possible of the forms in use.

Explanations of the lists.

1. As the lists are intended to serve as collections of examples of the preceding rules, besides the primitives the most common derivatives are also contained in them.

2. It is to be assumed of each verb, when nothing else is stated, that it has its aorists and perfect after *τύπτω*, and that its whole inflection may be known from the preceding rules. The same holds of every tense not expressly given, so that when, for instance, under any verb, nothing but the second aorist stands, this holds only of the second aorist active (and middle,) while the aorist passive and perfect active follow the paradigm.

3. Where the second aorist passive is given, it is necessary also always to form the first aorist passive, as very commonly it exists, as a less frequent form, together with the second aorist, and the verbs, which actually want it altogether, cannot be given with any certainty.

4. The *perfect active* in many verbs is not in use; but this also can seldom be asserted with entire confidence; and it is therefore necessary in each verb to form it according to analogy, and derive the perfect passive from it.

5. The formation of the passive can without scruple be also applied to *intransitive* verbs, as there are cases, in which the third person of the passive is also used in intransitive verbs.

6. But to form also the middle of those verbs, in which that voice is not used, would be an exercise in barbarisms of no utility. 144 In order, therefore, to do this with confidence, it must be marked in each single case, where it is found. It needs only to be noticed that in many verbs, where it is found, it is only in *compounded* forms, which are to be learned from the lexicon. For mere exercise, however, the *simples* may be made use of. Where nothing but MID. is given, there the aorist and future middle are formed from those tenses in the active.

7. All verbs are regarded as regular, whose tenses are constructed by the preceding rules; without regarding the *signification* or their anomalies. For this reason not only the *deponents* of the passive and middle voice (§ 113. 3) are here inserted, but also verbs, whose single tenses do not correspond in signification with their forms; as, in the more important cases, is especially remarked.

8. When *future middle* is immediately subjoined to the active, it signifies, that such a verb has its future of the middle formation (according to § 113. 4,) though with the signification of the active voice.

9. The expression 'PASS. has σ' refers only to the *first aorist* and *perfect*, and is found only under verbs, in which the σ in these tenses is not a matter of course; see above § 98 and 100.

List of baryton verbs.

ἀγάλλω *adorn*, MID. *am proud*.

ἀγγέλλω *announce*, MID.—2d Aorist active and middle, little used.

ἀγείρω *assemble*,—Attic redup.—MID.

ἄγχω *strangle*, transitive in the Act.—MID. intransitive.

ᾄδω contracted from αἶδω *sing*, Fut. Mid.

ἀθροίζω *collect*.

ἀθύρω *play*.

αἰκίζω *abuse*.

αἰνίσσομαι, τρομαι, Mid. *conceal by a riddle*.

αἶρω *lift*, § 101 Rem. 1, MID.

αἴσσω act. and depon. *rush, hasten*. Attic ἄττω.

αἰσχύνω *put to shame*, § 101 Rem. 4. PASS. *am ashamed*.

αἶω *hear*. Only the present and imperfect. For augment see § 83 Rem. 2.

ἀκούω *hear*, fut. mid.—2d perfect ἀκήκοα, plup. ἤκηκόειν. (See § 84 Rem. 2.)—PASS. has σ, perfect without reduplication ἤκουσμαι.

ἀλαλάζω *halloo*, fut. ξω, § 92 Rem. 1.

ἀλείφω *anoint*, perf. § 84. MID.

ἀλλάσσω, ττω, *change*,—PASS. second aorist.

145 ἄλλομαι Mid. *spring*, see § 101 Rem 1.

ἀμβλύνω *blunt*.

ἀμείβω *change*, MID.

ἀμέλω *milk*.

ἀμύνω *defend*. Perfect wholly wanting. MID.

ἀναινομαι (not a compound) MID. *deny*, has no other form except first aorist, which takes η, § 101. 4.

ἀνύω *fulfil*, § 95 Rem. 3. PASS. has σ. MID.

ἀπολαύω *enjoy*. Has the augment in the middle, though the simple is not used. See § 86 Rem. 1.

ἄπτω *kindle*.

ἄπτω *fasten*, MID. *cleave to, touch*.

ἄρδω *irrigate*. PASS. has only present and imperfect.

- ἀρμόζω and ἀρμόττω *fit*, MID.
 ἀρπάζω *rob*, commonly ἀρπάσσω &c. ἡρπάσθην. The dialects not Attic make ἀρπάζω &c. ἡρπάγην, see § 92. Rem 3.
 ἀρύω *draw out*, like ἀνύω, MID.
 ἄρχω *rule*, MID. *begin*.
 ἀσπάζομαι, MID. *embrace, greet*.
 ἀσπαίρω *gasp*.
 ἀστράπτω *lighten*.
 βαδίζω *go*, future Mid.
 βάπτω *dip*, characteristic φ. PASS. second aorist.
 βαστάζω *bear*, fut. σω. In the Passive it takes the other characteristic, γμαι, χθην. See § 92 Rem. 3.
 βδάλλω *milk*.
 βήσσω, ττω, *cough*.
 βιάζομαι Mid. *compel*. PASS. see § 113 Rem. 3.
 βλάπτω *injure*, characteristic β, PASS. 2 aorist.
 βλέπω *see*, second aorist, PASS. see § 100 Rem. 4.
 βλύζω *flow out*.
 βουλεύω *counsel*, MID.
 βρέμω *sound*, has no aorist nor perfect.
 βρέχω *moisten*, PASS. *am damp*, second aorist.
 γέμω *am full*, has neither aorist nor perfect.
 γεύω *cause to taste*, Mid. *taste*.
 γλύφω *cut*, augment of the perf. see § 82 Rem. 1.
 γνωρίζω *recognise*.
 γράφω *write*, second aorist, PASS. § 100 Rem. 3. MID.
 δακρύω *weep*.
 δανείζω *loan at interest*, MID. *borrow at interest*.
 δέρω *flay*, PASS. second aorist.
 δεσπόζω *rule*.
 δένω *moisten*.
 δέχομαι Mid. *receive*. PASS. see below 'Anomaly of signification,' § 113 Rem. 3.
 δικάζω *judge*, Mid.
 διώκω (not a compound) *pursue*.

δουλόω *enslave*.

δράω *do, act*, not to be confounded with the forms of the anomalous διδράσκω.

δρέπω *pluck*, MID.

ἐθίζω *accustom*, augment *ει*.

εἰκάζω *conjecture*. Augm. see § 83 Rem. 2.

εἴκω *yield*, augm. see § 83 Rem. 2 and 5, not to be confounded with the anomalous *E/KΩ*.

εἴρω *shut out*, augm. § 83 Rem. 2 and 5.

ἐλέγχω *refute*, Att. reduplication, perf. pass. § 98 Rem. 6.

έλλισσω, ττω, *wind*, augm. *ει*.—MID. *

έλκω *draw*, augm. *ει*.—MID.

έλπίζω *hope*.

έλπω *cause to hope*, έλπομαι *hope*, has besides the present and imperfect only the perfect and pluperfect, viz. έολπα, έώλπειν, § 83 Rem. 7 and 9, with the signification of present and imperfect, *hope, hoped*.

έορτάζω *celebrate a festival*, augm. § 83 Rem. 9.

έπειγω (not a compound) *promote*, PASS. *hasten*.

έπιτηδεύω *apply myself*, augm. § 86 Rem. 3.

έργάζομαι Mid. *labour*, augm. *ει*.—PASS. § 113 Rem. 3.

έρείδω *prop*, Attic reduplication.—MID.

έρέσσω, ττω, *row*, fut. σω.

έρμηνεύω *interpret*.

έρεύγω *spit out*, second aorist.—MID.

έρίζω *contend, rival*, Attic reduplication.

147 έρπω *creep*, augm. *ει*.

ετάζω commonly έξετάζω, *examine*.

εύθύνω *make straight, direct*.

εύχομαι Mid. *pray*, augm. § 83 Rem. 2.

ήδω *please*, Mid. *enjoy, rejoice*.

ήκω *come, arrive*.

θάλλω *sprout*, second perf.

θάλπω *warm*.

θάπτω *bury*, characteristic φ, 2 aorist, PASS. see § 18. 3.

θαυμάζω *admire*, fut. mid.

θίλω *fascinate*.

θερίζω *reap*.

θήγω *whet*.

θλίβω *crush*, second aorist, PASS. § 100 Rem. 3.

θραύω *break, shatter*, PASS. has σ.

θρύπτω *rub*, characteristic φ, 2d aor. pass. see § 18. 3.

θύω, see anomalous verbs.

ιδρύω *place, put*.

ιθύνω *straighten*.

ικετεύω *supplicate*.

ιμάσσω *scourge*, fut. σω.

ιμείρω act. and pass. depon. *desire*.

ἵππεύω *ride*.

ἰσχύω *am able*.

καθαίρω (not compounded) *purify*, 1 aorist has η.—MID.

καίλω *kill*, 2d aorist. The perfect is wholly wanting. PASS. has neither perfect nor aorist.

καλύπτω *hide*, MID.

κάμπτω *bend*, PASS. perf. § 98 Rem. 7.

κείρω *shave*, PASS. 2d Aorist.—MID.

κέλεύω *order*, PASS. has σ.

κέλλω *land*, fut. κέλω, see § 101 Rem. 5.

κῆδομαι *care for*, only present and imperfect. The active κῆδω *injure*, only in the poets.

κηρύσσω, τιω, *proclaim*.

κινδυνεύω *incur danger*.

κλαίω *sound*, characteristic γγ, § 92 Rem. 1. Perf. κέκλαγα. 148

κλείω *shut*, PASS. both with and without σ.

κλέπτω *steal*, fut. mid.—Perf. see § 97 Rem. 1.—PASS. 2d aorist.

κλίνω *bend*, § 101. 8. b.—PASS. 1st and 2d aorist—MID. rarely used.

κλύζω *rinse*.

κρίζω *twitch, burn*.

- πολάζω *punish*, fut. mid.
 πολούω *mutilate*, PASS. with and without σ.
 κομίζω *bring*.—MID. *obtain, receive*.
 κονίω *be dust*, (κονίσω, κενόνιμαι.)
 κόπτω *cut*, epic 2d perf.—PASS. 2d aor.—MID.
 κραῶζω *scream*, characteristic γ, perf. κέκραγα, 2d aor.—3d
 fut. instead of fut. act.
 κραίνω *fulfil*.
 κρίνω *judge*, § 101. 8. b. MID.
 κρούω *knock*, PASS. has σ.—MID.
 κρύπτω *hide*, characteristic β.—PASS. 1st and 2d aor.—MID.
 κτάομαι Mid. *acquire*, perf. κέκτημαι *possess*.
 κτείνω *kill*, see § 101. 8, 1st and 2d aor. 2d perf.
 κτίζω *found*.
 κυλίω *roll*, PASS. has σ.
 κωλύω *prevent*.
 λέγω *say*, MID. See this verb, for some of its compounds, in
 the list of anomalous verbs.
 λείβω *pour out, shed*.
 λείπω *leave*, 2 aor. 2 perf.—MID.
 λέπω *shell*, PASS. 2d aorist. see § 100 Rem. 4.
 λήγω *cease*.
 λογίζμαι Mid. *reckon, conclude*.
 λυμαίνω *destroy*, 1st aorist has η.—MID.
 λύω, see anomalous verbs.
 μαίνομαι depon. *rave*, 2d aor. pass.—2d fut. mid. or 2d fut.
 pass. The active is found only in the compound ἐκμαίνω *mad-*
 den. The perfect active μέμηνα has the intransitive signification.
 149 μαλαάσσω, ττω, *soften*.
 μαραίνω *wither*, 1st aorist has long ā, PASS. *wither* in its in-
 transitive sense.
 μέμφομαι Mid. *blame*.
 μένω, see anomalous verbs.
 μερίζω *divide*, MID.
 μηνύω *interpret*.

μαίνω *pollute*, 1st aorist has η.

μολύνω *contaminate*.

νάσσω, ττω, *fill*, fut. ξω. It has in the PASS. the other form σμαι, σθην. See § 92 Rem. 3.

νέμω, see anomalous verbs.

νεύω *wink*, nod.

νήχομαι Mid. *swim*.

νίφω *snow*.

νομίζω *think*, *believe*.

οδύρομαι Mid. *lament*.

οἰκτείρω *bewail*.

οἰμώζω *deplore*, fut. οἰμώξομαι, aor. ὤμωξα.

ὀκέλλω *disembark*, trans.

ὀξύνω *sharpen*, *stimulate*.

ὀνειδίζω *reproach*.

ὀνομάζω *name*.

ὀπλίζω *arm*, MID.

ὀρέγω *reach*, Att. redup. MID.

ὀρίζω *limit*.

ὀρύσσω, ττω, *dig*, Att. redup. MID.

παιδεύω *educate*, MID.

παίζω *play*, fut. παίζομαι and παιξοῦμαι, see § 95 Rem. 9. But the aor. is ἔπαισα, perf. pass. πέπαισμαι &c. see § 92 Rem. 3.

παίω, see anomalous verbs.

παλαίω *wrestle*, PASS. has σ.

πάλλω *shake*, PASS. 2d aorist.

πάσσω *bestrew*, fut. σω.—MID.

πατάσσω *strike*, MID.

παύω *put to rest*, PASS. 1st aor. see § 100 Rem. 1.—MID. *rest*.

πείθω *persuade*, PASS. *believe*, which signification is shared also by the 2d perf. πέποιθα. 150

πείρω *perforate*, PASS. 2d aorist.

πέμπω *send*, perf. § 97 Rem. 1, perf. pass. § 98 Rem. 7. MID.

πένομαι *am poor*, used only in the present and imperfect.

περαίνω *finish*, 1st aorist, see § 101. 4.

πιέζω *compress, oppress.*

πιστεύω *believe.*

πλάζω *cause to wander, characteristic γγ, see § 92 Rem. 1.—*

PASS. *wander.*

πλάσσω, τιω, *form, fut. σω, MID.*

πλέκω *braid, PASS. 2d aor.—MID.*

πλύνω *wash, see § 101 Rem. 8.*

πνίγω *suffocate, trans.—Fut. mid. Dor. § 95 Rem. 9.—PASS. suffocate, intrans. 2d aorist, see § 100 Rem. 3.*

πορεύω *bring, lead, PASS. journey.*

πορίζω *procure, MID. acquire.*

πράσσω, τιω, *do. It has α throughout.—1st perf. I have done, 2d perf. πέπρωγα I have been, MID.*

πρέπω *adorn, become, only in active.*

πρίω *saw, PASS. has σ.*

πτίω *tumble, PASS. has σ.*

πτήσσω *crouch.*

πίσσω *stamp, fut. σω.*

πύσσω *fold, MID.*

πύω *spit, PASS. has σ.*

πύθω *rot.*

ράπτω *sew.*

ρέπω *sink.*

ρίπτω, *see anomalous verbs.*

σάινω *wag the tail, flatter, only in active, 1st aor. has η.*

σείρω *sweep, 1st aor. has η. 2d perf.*

σαλπίζω *sound a trumpet, characteristic γγ, see § 92 Rem. 1.*

σέβομαι *depon. reverence.*

σειώ *shake, PASS. has η, MID.*

σημαίνω *denote, mark, 1st aorist has η, MID.*

151 σήπω *cause to decay, PASS. rot, has 2d aorist. This meaning extends also to 2d perf.*

σίνομαι, *injure.*

σκάζω *limp.*

σκάπτω *dig, characteristic φ, PASS. 2d aorist.*

σκέπω *cover.*

σκέπτομαι *Mid. survey.*

σκευάζω *prepare, MID.*

σκήπτω *act. and mid. support myself.*

σκώπτω *scoff.*

σπείρω *sow, 2d perf.—PASS. 2d Aorist.*

σπένδω *pour out, shed, see § 95 Rem. 1. MID.*

σπεύδω *hasten.*

σπουδάζω *pursue with zeal, fut. mid.*

στάζω *drop, fut. ξω, see § 92 Rem. 1.*

στέγω *cover.*

στειβω *tread, PASS. 2d aorist.*

στείχω *step, 1st and 2d aorist.*

στέλλω *send, PASS. 1st and 2d aorist, MID.*

στένω *sigh, only in the pres. and imperf.*

στενάζω *groan, fut. ξω, see § 92 Rem. 1.*

στέργω *love, am satisfied.*

στέφω *fill, crown, MID.*

στηρίζω *prop, fut. ξω, see § 92 Rem. 1.*

στοχάζομαι *MID. conjecture.*

στρατεύω *act. and mid. take the field.*

στρέφω *turn, trans. see § 98 Rem. 3, and § 100 Rem. 2. PASS. 1st and 2d aorist, MID.*

συρίζω *pipe.*

σύρω *draw, PASS. 2d aorist.—MID.*

σφάλλω *deceive, PASS. 2d aorist.*

σφάττω *slay, PASS. 2d aorist.*

σφίγγω *bind, PASS. perf. see § 98 Rem. 6.*

σφύζω *palpitate, fut. ξω, § 92 Rem. 1.*

σχίζω *split.*

σχολάζω *am at leisure.*

ταράσσω, ττω, *disturb, MID.*

τάσσω, ττω, *arrange, PASS. 1st and 2d Aorist.—MID.*

τέγγω *wet.*

τείνω *stretch, § 101: 8.*

τεκμαίρω *limit*, 1st Aor. has η.—MID. *prove, testify.*

τεκταίνω *build*, 1st Aor. has η.

τέλλω, an obsolete word little used but in composition, as ἐπιτέλλω *commit*. See § 101. 8. MID.

τεύχω *prepare*, see § 98 Rem. 4, compare the anomalous τυγχάνω.

τήκω *soften, melt*, PASS. *melt* intrans. 2d Aor.—The 2d perf. has the same meaning.

τίλλω *tear out*, see § 101. 4.

τίω, see anomalous verbs.

τινάσσω *shatter*, MID.

τρέμω *tremble*, has no aor. nor perf.

τρέπω *turn*, see § 97 Rem. 1, § 98 Rem. 3, and § 100 Rem. 2.

The 2d aorist is the most common tense in ACT. PASS. and MID.

τρέφω *nourish*, fut. θρεψω; &c. § 18. 2. Perf. τέτροφα.—PASS. perf. τέθραμμαι, τεθράφθαι, 2d aor. έτράφην, 1st aor. (which is rare) έθρέφθην.—Fut. mid. for pass.—MID.

τριβω *rub*, 2d aor. PASS. § 100 Rem. 3.

τριζω *chirp*, fut. ξω, perf. τέτριγα.

ύβριζω *to treat with indignity, abuse.*

ύφαίνω *weave*, 1st aorist has η.

ϋω *rain*, PASS. has σ.

φαίνω *show*, PASS. together with the fut. mid. and 2d aorist pass. *appear*.

φαρμάσσω, τιω, *physic.*

φείδομαι Mid. *spare*.

φεύγω *fly, flee*, fut. φεύξομαι and φευξοῦμαι, see § 95 Rem. 9.

—2d aor.—2d perf. see § 97. 2.—Perf. pass. see § 98 Rem. 4.

φθέγγομαι Mid. *sound*, perf. § 98 Rem. 6.

φθείρω *destroy*, 2d perf.—PASS. 2d Aorist.

φλέγω *burn*, trans. PASS. 2d Aor. § 100 Rem. 4.

φράζω *speak, indicate*, MID.

153 φράσσω, τιω, *surround*, PASS. 2d Aor.—MID.

φρίσσω, τιω, *shudder*, characteristic κ, 2d perf.

φρονιζω *care for*.

φρύγω *roast*, PASS. 2d aorist, see § 100 Rem. 3.

φυλάσσω, ττω, *guard*, MID.

φύρω *knead*, fut. φύρω, see § 101 Rem. 5.

φυτεύω *plant*.

χαρίζομαι Mid. *am kind, grant*.

χορεύω *dance*.

χρήζω *need, desire*, only in pres. and imperf. Compare the anomalous χράω.

χρίω *anoint*, PASS. has σ.—MID.

ψάλλω *strike the harp, sing*.

ψάνω *touch*, PASS. has σ.

ψέγω *blame*.

ψεύδω *deceive*, PASS. *lie*.

ψηφίζω *count, number*, MID. *decree by vote*.

ψύχω, see anomalous verbs.

ωδίνω *travail*.

§ 105. CONTRACT VERBS.

1. Verbs in *άω, έω, όω*, in most of their forms, follow altogether the preceding rules and examples; and reference is uniformly had to these verbs, in the chapter on the formation of the tenses. But in the *present* and *imperfect*, of the active and passive voices, when the vowels *α, ε, ο*, immediately precede the vowel of the termination, (and in the Ionic dialect partly remain there unchanged,) a contraction takes place in the *Attic* and *common* dialect.

2. This contraction is subject to the general laws of contraction, given above in § 27, with the exception of a few terminations in the verbs in *όω*.—While according to the general rule, *οει* should be contracted into *ου*, and *οη* into *οη*, the *ι* of the second and third persons prevails in the verbs in *όω*, and the terminations *όεις* and *όης* are contracted into *οις*, and *οει* and *οη* into *οι*, as follows, viz.

2d pers. Ind. Act. μισθόεις } contr. μισθοῖς,
— Subj. — μισθόης }

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3d pers. *Ind. Act.* $\mu\sigma\theta\acute{o}\epsilon\epsilon\iota$ }
 — *Subj.* — $\mu\sigma\theta\acute{o}\eta$ } contr. $\mu\sigma\theta\omicron\iota$.

So also 2d pers. *Ind. and Subj. Pass.* $\mu\sigma\theta\acute{o}\eta$ contr. $\mu\sigma\theta\omicron\iota$.

Inasmuch, moreover, as $\omicron\omicron\iota$ is also contracted into $\upsilon\iota$, in these persons in the active voice, the three modes, indicative, subjunctive, and optative, are alike. The infinitive in $\acute{o}\epsilon\iota\upsilon$ is regularly contracted, viz. $\mu\sigma\theta\acute{o}\epsilon\iota\upsilon$, $\mu\sigma\theta\upsilon\acute{\upsilon}\nu$.

3. Also the verbs in $\acute{\alpha}\omega$ have the whole indicative and subjunctive alike in the active and passive, in the contraction made according to the general rule, whereby both $\alpha\epsilon$ and $\alpha\eta$ are contracted into α ,— $\alpha\epsilon\iota$ and $\alpha\eta$ into α ,—and $\alpha\omicron$, $\alpha\upsilon\upsilon$, $\alpha\omega$, into ω .

ACTIVE VOICE.

Present.

Indicative.	<i>I make.</i>		<i>I honor.</i>		<i>I let.</i>	
	S. ποιῶ ποιεῖς ποιεῖ	ποιῶ ποιεῖς ποιεῖ	τιμάω τιμάεις τιμάει	τιμῶ τιμᾶς τιμᾶ	μισθῶ μισθαῖς μισθοῖ	μισθῶ μισθοῖς μισθοῖ
D.	—	—	—	—	—	—
P.	ποιέτον ποιέτον ποιούμεν	ποιέτον ποιέτον ποιούμεν	τιμάετον τιμάετον τιμάομεν	τιμάτον τιμάτον τιμῶμεν	μισθόετον μισθόετον μισθόομεν	μισθόετον μισθόετον μισθούμεν
	ποιέτε ποιέουσι (ν)	ποιέτε ποιέουσι (ν)	τιμάετε τιμάουσι (ν)	τιμάτε τιμάουσι (ν)	μισθόετε μισθόουσι (ν)	μισθόετε μισθόουσι (ν)
Infinitive.	ποιεῖν	ποιεῖν	τιμάειν	τιμᾶν	μισθαίειν	μισθοῦν
Participle.	ποιῶν, ἔουσα, ἔον, G. ποιόντος, &c.	ποιῶν, ἔουσα, ἔον, G. ποιόντος, &c.	τιμάων, ἄουσα, ἄον G. τιμάοντος	τιμῶν, ὤσα, ὤν, G. τιμῶντος	μισθίων, θούουσα, θόον, G. μισθιόντος	μισθοῶν, θούουσα, θούν, G. μισθοῦντος

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Subjunctive.

S. ποιῶ	ποιῶ	τιμάω	τιμῶ	μισθῶ	μισθῶ
ποιῆς	ποιῆς	τιμάῃς	τιμῆς	μισθῆς	μισθῆς
ποιῇ	ποιῇ	τιμάῃ	τιμῇ	μισθῇ	μισθῇ
D. —	—	—	—	—	—
ποιέητον	ποιήτον	τιμάητον	τιμάτον	μισθῆτον	μισθῆτον
ποιήτων	ποιήτων	τιμάητων	τιμάτων	μισθῆτων	μισθῆτων
P. ποιέωμεν	ποιώμεν	τιμάωμεν	τιμώμεν	μισθώμεν	μισθώμεν
ποιήτε	ποιήτε	τιμάητε	τιμάτε	μισθῆτε	μισθῆτε
ποιώσι (ν)	ποιώσι (ν)	τιμάωσι (ν)	τιμώσι (ν)	μισθώσι (ν)	μισθώσι (ν)

Optative.

S. ποιέοιμι	ποιέοιμι	τιμάοιμι	τιμῶμι	μισθόοιμι	μισθόοιμι
ποιέοις	ποιέοις	τιμάοις	τιμῶς	μισθόοις	μισθόοις
ποιέοι	ποιέοι	τιμάοι	τιμῷ	μισθόοι	μισθόοι
D. —	—	—	—	—	—
ποιέοιτον	ποιόιτον	τιμάοιτον	τιμῶιτον	μισθόοιτον	μισθόοιτον
ποιόιτην	ποιόιτην	τιμάοιτην	τιμῶιτην	μισθόοιτην	μισθόοιτην
P. ποιέοιμεν	ποιώιμεν	τιμάοιμεν	τιμώιμεν	μισθόοιμεν	μισθόοιμεν
ποιόιτε	ποιόιτε	τιμάοιτε	τιμώιτε	μισθόοιτε	μισθόοιτε
ποιόιεν	ποιόιεν	τιμάοιεν	τιμώιεν	μισθόοιεν	μισθόοιεν
Attic.	Attic.	Attic.	Attic.	Attic.	Attic.
ποιόιην, οίης, οίη	ποιήην, ῶης, ῶη	τιμῶιην, ῶης, ῶη	μισθόιην, οίης, οίη	μισθόιην, οίης, οίη	μισθόιην, οίης, οίη
-οίημεν, οίητε, (οίησαν)	-οίημεν, οίητην, (οίησαν)	-οίημεν, οίητην, (οίησαν)	-οίημεν, οίητην, (οίησαν)	-οίημεν, οίητην, (οίησαν)	-οίημεν, οίητην, (οίησαν)

<i>Imperative.</i>			
S. ποίεε	τίμαε	τίμα	μισθοε
P. ποίετω	τιμάτω	τιμάτω	μισθούτω
D. ποίετον	τιμάτον	τιμάτον	μισθούτων
P. ποίετων	τιμάτων	τιμάτων	μισθούτων
P. ποίετέ	τιμάτε	τιμάτε	μισθούτε
ποιεώσαν	τιμαέτωσαν	τιμαέτωσαν	μισθούτωσαν
οφ ποιούντων	οφ τιμώντων	τιμώντων	οφ μισθούντων
<i>Imperfect.</i>			
S. έποιουν	έτιμαον	έτιμαον	έμισθουν
έποιουσ	έτιμαες	έτιμας	έμισθους
έποιεε	έτιμαε	έτιμα	έμισθοε
D. —	—	—	—
έποιέον	έτιμάετον	έτιμάτον	έμισθούτον
έποιείην	έτιμάειην	έτιμάτην	έμισθούτην
P. έποιομεν	έτιμάομεν	έτιμάμεν	έμισθούμεν
έποιέετε	έτιμάετε	έτιμάτε	έμισθούτε
έποιουν	έτιμαον	έτιμαον	έμισθουν
The four following are formed precisely like the corresponding tenses of τίπτω.			
Perf. πεποίηκα	Inf. πεποιήκηναι	τιτίμηκα	Inf. τιτιμήκηναι
Part. -κως, &c.	Part. -κως, &c.	Part. -κως, &c.	Part. -κως, &c.
Plup. έπεποιήκειν	έτετιμήκειν	έτετιμήκειν	έμεμισθώκειν
1 Fut. ποιήσω	τιμήσω	τιμήσω	μισθώσω
1 Aor. έποίησα	έτιμησα	έτιμησα	έμισθωσα

PASSIVE VOICE.

Indicative.

S. ποιέσθαι	ποιῶμαι	τιμῶμαι	μισθίζομαι	μισθιούμαι
ποιεῖν	ποιῶ	τιμᾷ	μισθίζῃ	μισθιούῃ
D. ποιέσθων	ποιέσθων	τιμάται	μισθίζεται	μισθιούται
ποιέσθον	ποιέσθον	τιμῶμεθον	μισθίζομεθον	μισθιούμεθον
P. ποιέσθω	ποιέσθω	τιμάσθον	μισθίζεσθον	μισθιούσθον
ποιέσθε	ποιέσθε	τιμῶμεθα	μισθίζομεθα	μισθιούμεθα
ποιέσθω	ποιέσθω	τιμάσθε	μισθίζεσθε	μισθιούσθε
ποιέσθωνται	ποιέσθωνται	τιμῶνται	μισθίζονται	μισθιούνται

Infinitive.

ποιέσθαι	ποιεῖσθαι	τιμᾶσθαι	μισθίζεσθαι	μισθιούσθαι
ποιέσθμενος	ποιέσθμενος	τιμῶμενος	μισθίζομενος	μισθιούμενος

Subjunctive.

S. ποιέωμαι	ποιῶμαι	τιμῶμαι	μισθίζωμαι	μισθιύωμαι
ποιῆναι	ποιῆναι	τιμᾶναι	μισθίζῃναι	μισθιούῃναι
D. ποιέσθμεθον	ποιέσθμεθον	τιμῶμεθον	μισθίζομεθον	μισθιούμεθον
ποιέσθον	ποιέσθον	τιμᾶσθον	μισθίζεσθον	μισθιούσθον
P. ποιέσθμεθα	ποιέσθμεθα	τιμῶμεθα	μισθίζομεθα	μισθιούμεθα
ποιέσθε	ποιέσθε	τιμᾶσθε	μισθίζεσθε	μισθιούσθε
ποιέσθωνται	ποιέσθωνται	τιμῶνται	μισθίζονται	μισθιούνται

Op- tative.	S. ποιῶν ποιῶσι	ποιῶν ποιῶσι	τιμῶν τιμῶσι	μισθῶν μισθῶσι	μισθῶν μισθῶσι
	ποιῶντο	ποιῶντο	τιμῶντο	μισθῶντο	μισθῶντο
	D. ποιῶμεθον ποιῶσθιν	ποιῶμεθον ποιῶσθιν	τιμῶμεθον τιμῶσθιν	μισθῶμεθον μισθῶσθιν	μισθῶμεθον μισθῶσθιν
	P. ποιῶμεθα ποιῶσθε	ποιῶμεθα ποιῶσθε	τιμῶμεθα τιμῶσθε	μισθῶμεθα μισθῶσθε	μισθῶμεθα μισθῶσθε
Imperative.	ποιῶντο	ποιῶντο	τιμῶντο	μισθῶντο	μισθῶντο
	S. ποιῶν ποιεῖσθω	ποιῶν ποιεῖσθω	τιμῶν τιμᾶσθω	μισθῶν μισθᾶσθω	μισθῶν μισθᾶσθω
	D. ποιῶσθιν ποιεῖσθων	ποιῶσθιν ποιεῖσθων	τιμῶσθιν τιμᾶσθων	μισθῶσθιν μισθᾶσθων	μισθῶσθιν μισθᾶσθων
	P. ποιῶσθε ποιεῖσθωσαν	ποιῶσθε ποιεῖσθωσαν	τιμῶσθε τιμᾶσθωσαν	μισθῶσθε μισθᾶσθωσαν	μισθῶσθε μισθᾶσθωσαν
S.	ἐποιῶν ἐποιῶσι	ἐποιῶν ἐποιῶσι	ἐτιμῶν ἐτιμῶσι	ἐμισθῶν ἐμισθῶσι	ἐμισθῶν ἐμισθῶσι
	ἐποιῶντο	ἐποιῶντο	ἐτιμῶντο	ἐμισθῶντο	ἐμισθῶντο
	D. ἐποιῶμεθον ἐποιεῖσθιν	ἐποιῶμεθον ἐποιεῖσθιν	ἐτιμῶμεθον ἐτιμᾶσθιν	ἐμισθῶμεθον ἐμισθᾶσθιν	ἐμισθῶμεθον ἐμισθᾶσθιν
	P. ἐποιῶμεθα ἐποιεῖσθε	ἐποιῶμεθα ἐποιεῖσθε	ἐτιμῶμεθα ἐτιμᾶσθε	ἐμισθῶμεθα ἐμισθᾶσθε	ἐμισθῶμεθα ἐμισθᾶσθε

- 160 All other tenses admit no contraction. But inasmuch as the declension of the *perfect* and *pluperfect passive* of these verbs is not sufficiently clear from the paradigms just given, they are here inflected at length. The other tenses are inflected like *τύπτω*.

Perfect.

<i>Indicative.</i>	S.	πεποίημαι πεποίησαι πεποιήται	τετίμημαι τετίμησαι τετίμηται	μεμίσθωμαι μεμίσθωσαι μεμίσθωται
	D.	πεποίημεθον πεποίησθον πεποίησθον	τετίμημεθον τετίμησθον τετίμησθον	μεμίσθωμεθον μεμίσθωσθον μεμίσθωσθον
	P.	πεποιημέθα πεποίησθε πεποιήνται	τετίμημέθα τετίμησθε τετίμηνται	μεμίσθωμέθα μεμίσθωσθε μεμίσθωνται
<i>Infinitive.</i>		πεποιῆσθαι	τετιμήσθαι	μεμισθῶσθαι
<i>Participle.</i>		πεποιημένος	τετιμημένος	μεμισθωμένος
<i>Subjunctive.</i>		πεποιῶμαι*	τετίμωμαι*	μεμίσθωμαι*
		η, ηται, &c.	η, ηται, &c.	ω, ωται, &c.
<i>Optative.</i>	S.	πεποιήμην*	τέτιμήμην*	μεμισθώμην*
		πεποιήο πεποιήτο	τετίμηο τετίμητο	μεμίσθωο μεμίσθωτο
	D.	πεποίημεθον πεποίησθον πεποίησθην	τετίμημεθον τετίμησθον τετίμησθην	μεμισθώμεθον μεμισθώσθον μεμισθώσθην
	P.	πεποιημέθα πεποίησθε πεποιήντο	τετίμημέθα τετίμησθε τετίμηντο	μεμισθώμέθα μεμισθώσθε μεμισθώντο
<i>Imperative.</i>	S.	πεποίησο πεποιήσθω	τετίμησο τετίμησθω	μεμίσθωσο μεμισθῶσθω
	D.	πεποιήσθον πεποιήσθων	τετίμησθον τετίμησθων	μεμίσθωσθον μεμισθῶσθων
	P.	πεποιήσθε πεποιήσθωσαν	τετίμησθε τετίμησθωσαν	μεμίσθωσθε μεμισθῶσθωσαν
				σαν

* See § 98. Rem. 3.

Pluperfect.

S. ἔπεποιήμην	ἔτετιμήμην	ἔμεμισθώμην
ἐπεποίησο	ἐτετίμησο	ἐμεμισθώσο
ἐπεποίητο	ἐτετίμητο	ἐμεμισθώτο
D. ἐπεποιήμεθον	ἐτετιμήμεθον	ἐμεμισθώμεθον
ἐπεποίησθον	ἐτετίμησθον	ἐμεμισθώσθον
ἐπεποίησθην	ἐτετιμήσθην	ἐμεμισθώσθην
P. ἐπεποιήμεθα	ἐτετιμήμεθα	ἐμεμισθώμεθα
ἐπεποίησθε	ἐτετίμησθε	ἐμεμισθώσθε
ἐπεποίηντο	ἐτετίμηντο	ἐμεμισθώντο

1 Fut. ποιηθήσμαι	τιμηθήσμαι	μισθωθήσμαι
1 Aor. ἐποιήθην	ἐτιμήθην	ἐμισθώθην
3 Fut. πεποιήσομαι	τετιμήσομαι	μεμισθώσομαι

MIDDLE VOICE.*

1 Fut. ποιήσομαι	τιμήσομαι	μισθώσομαι
1 Aor. ἐποίησαμην	ἐτιμήσαμην	ἐμισθώσαμην

Verbal Adjectives.

ποιητός	τιμητός	μισθωτός
ποιητέος	τιμητέος	μισθωτέος

Remarks.

1. The uncontracted or original form of these verbs is, in respect to verbs in *έω*, peculiar to the Ionic dialect. In the other verbs, it is wholly disused, with the exception of a few poetical forms in *άω*.

2. In the Attic and common dialect, the foregoing contractions are never omitted; with the exception however, in general, of the shorter words in *έω* (as *τρέω*), from which, though we say *τρέϊ*, *ἔτρει*, *πνέϊν*, &c. we use, on the other hand, the full forms *τρέω*, *χέομαι*, *τρέομεν*, *πνέουσι*, *πνέη*, &c.

3. A few contract verbs in *άω*, instead of the vowel of contraction *α*, have a Doric *η*; see Rem. 9 below. They are principally the following, viz.

* *ποιεῖσθαι* to make for one's self, *τιμάσθαι* to honor as in the active, *μισθοῦσθαι* to cause to let to one's self; i. e. to hire.

ζῆν to live, χρῆσθαι to use,
πεινῆν to hunger διψῆν to thirst,
from ζάω, χράω, (see both among the anomalous verbs below,) πεινάω, διψάω. Accordingly we have ζῆς, ζῆ, ἔζη, χρῆται, &c.

Further remarks on the dialects.

- 162 4. As the Ionics form the 3d pers. of the common conjugation in *εαι* and *εο*, the verbs in *έω* are subject to a multiplication of vowels; such as *ποιέται*, *ἐπαινέται*, &c. which, however, with respect to *έεω*, is remedied by an elision of the *ε*, as *ἐποιέω*.
5. The Ionic dialect often converts *α*, in verbs in *άω*, into *ε*, as *όρέω* *όρέομεν* for *όράω* *όράομεν*, *χρέεται* for *χράται*, &c.
6. In the 3d pers. plur. where the Ionics, according to § 103. III. 5, change the *ο* into *α*, and in particular use *έαιτο* for *ογτο*, they make use of the same termination, with the elision of one *ε*, also for *έοντο* of the imperfect, as *έμηχαν-έαιτο*, (for *-άοντο*, *-έοντο*) commonly *έμηχανώντο*. In the perfect, they not only change *ηνται* into *ηται*, but commonly shorten also the *η* into *ε*, as *τετιμέ-έται* for *τετίμη-ηται*.
7. The epic writers have the peculiar license, on account of the metre, to protract again the vowel of contraction by inserting before it the kindred long or short vowel, as (*όράειν*) *όράῃν*, *όράειν* (*όράω*) *όράῳ*, *όρώω*. Particip. fem. (*ήβάουσα*) *ήβῳσα*, *ήβῳσσα*, &c.
8. The Doric dialect, instead of contracting *εο* into *ου*, commonly contracts it into *ευ*, and that this is also done by the Ionics has already been remarked; see § 27 Rem. 5. These dialects moreover not only say *ποιεῦμεν*, *ποιεῦμαι*, *ποιεῦντες*, *ἐποιεῦν*, from verbs in *έω*, but also in the verbs in *όω*, e. g. *έδικαίευν*, *πληρεῦντες*, from *δικαίόω*, *πληρόω*.
9. The Dorics, who uniformly use elsewhere *ᾱ* for *η*, desert in this case this analogy, and make use of *η*, without *ι* subscript, instead of all contractions of *αι* and *ει*, as *όρῆν* for *όράν*, *τολμη-τε* for *τολμᾶτε*, *κοσμηῆν* for *κοσμεῖν*.

List of contract verbs.

The same explanations apply to this, as to the preceding List of baryton verbs.

ἀγαπάω love.

ἀγνοέω am ignorant of, fut. mid.

ἀδικέω wrong.

αἰδέομαι depon. am ashamed of, fut. *έσομαι*, perf. and aorist have *σ*.

αἵματόω make bloody.

αἰρέω, see anomalous verbs.

αἰτέω demand, MID.

αἰτιάομαι Mid. criminate.

ἀκέομαι Mid. heal. fut. ἔσομαι. perf. takes σ.

ἀκολουθεῖω follow.

ἀκριβέω know accurately, MID.

ἀκροάομαι Mid. hear.

ἀλλάομαι depon. wander.

ἀλγέω suffer pain.

ἀλέω grind, retains ε in its inflection, Attic redup.—PASS.
has σ.

ἀλοάω thresh, fut. &c. § 95. 5.

ἀμάω mow, MID.

ἀμφισβητέω contest, differ in opinion, augment at the beginning.

ἀνιάω (not a compound) Pass. with fut. mid. am grieved.

ἀξιόω estimate.

ἀπαντάω meet, fut. mid.—Augment in the middle.

ἀπατάω (not compounded) deceive.

ἀπειλέω (not compounded) threaten.

ἁράομαι Mid. beg.

ἁριθμέω count, MID.

ἁρκέω suffice, retains ε in its inflection. Pass. with the same meaning has σ.

ἁρνέομαι Mid. deny.

ἁρόω plough, retains ο in the inflection, Attic redup. Pass.
without σ.

ἁρτάω hang, fasten, MID.

ἀσκέω exercise.

αὐλέω pipe.

βιόω, see anomalous verbs.

βοάω cry out, see § 95 Rem. 5. Fut. mid.

βουκολέω feed, trans.

βροντάω thunder.

γελάω laugh, fut. mid.—Has ᾱ in inflection. PASS. has σ.

γεννάω *beget*, MID.

δαπανάω Act. and depon. *expend*.

δεξιόομαι MID. *salute with the right hand*.

δέω, see anomalous verbs.

δηλέω *injure*, MID.

δηλόω *manifest*.

διαιτάω (not a compound) *am a judge*, PASS. *abide, live*; for augment see § 86 Rem. 4.

διακονέω (not a compound) *minister to*, for augment see § 86 Rem. 4.—MID. same signification.

164 διψάω *thirst*, see Rem. 3 above.

δουλόω *enslave*, MID.

δράω *do*, (different from διδράσκω, see anomalous verbs.)

δυστυχέω *am unfortunate*.

εἰάω *permit*, augm. *ει*.

ἐγγυάω (not compounded) *pledge*, MID. *guarantee*.

ἐγχειρέω *deliver over*, augm. § 86 Rem. 3.

ἐλεέω *pity*.

ἐμέω *spit*, has *ε* in the inflection, Att. redup.—PASS. has *σ*.

ἐναντιόομαι depon. *am opposed to*, augm. at the beginning.

ἐνθυμέομαι depon. *consider*, augm. § 86 Rem. 3.

ἐνοχλέω *annoy*, augm. § 86 Rem. 4.

ἐπιθυμέω *desire*, augm. § 86 Rem. 3.

ἐπιχειρέω *undertake*, augm. § 86 Rem. 3.

ἐράω *love*, 1 aor. Pass has *σ* with active signification.

ἐρευνάω Act. and Mid. *investigate*.

ἐρημόω *make waste*.

ἐρυθριάω *blush*.

ἐρωτάω *ask*.

ἐστιάω *entertain, treat*, augm. *ει*.

εὐεργετέω *benefit*, augm. § 86 Rem. 5.

εὐσεβέω *am pious*, augm. § 86 Rem. 5.

εὐχέω *feast* trans. PASS. *feast* intrans. augment § 86 Rem. 5.

ζάω, see anomalous verbs.

ζέω *boil* intrans, retains *ε* in its inflection.

- ζηλόω *emulate, am zealous for.*
 ζητέω *seek.*
 ζωγραφέω *paint.*
 ἡβάω *am young.*
 ἡγέομαι *Mid. think, believe.*
 ἡμερόω *tame.*
 ἡνιοχέω *drive.*
 ἡσάομαι *PASS. am inferior, am overcome.*
 ἡχέω *echo, sound.*
 θαρρόέω, θαρσέω, *confide am bold.*
 θεάομαι *Mid. behold, contemplate.*
 θηράω *hunt.*
 θλάω *crush, ᾱ in the inflection.—PASS. has σ.*
 θυμιάω *burn incense, perfume.*
 θυμόω *am wrathful.*
 ἰάομαι *Mid. heal.*
 ἰδρόω *sweat.*
 ἱμάω *draw up, MID.*
 ἱστορέω *inquire.*
 κακώω *injure, weaken.*
 καυχάομαι *Mid. boast.*
 κεντέω *prick, sting.*
 κινέω *move.*
 κλάω *break, ᾱ in the inflection. PASS. has σ, (not to be con-*
 founded with κλάω, κλαίω, see anomalous verbs.)
 κληρόω *choose by lot, MID. cast lots.*
 κνάω *scrape, contracts αε into η. See above Rem. 3.*
 κοιμάω *put to sleep, tranquillize, PASS. (Epic mid.) sleep.*
 κοινώω *Act. and Mid. make common, share.*
 κοινωνέω *partake.*
 κολλάω *glue.*
 κολυμβάω *swim.*
 κορέω *sweep, (different from κορέννυμι, see anomalous verbs.)*
 κοσμέω *adorn.*
 κοτέω *Act. and Mid. am angry, resent, retains ε in its inflection.*
 κρατέω *have power, take hold of.*

- κροτέω *strike, clap.*
 κτάνομαι Mid. *acquire, Perf. possess.*
 κτυπέω *sound, roar.*
 κυβερνάω *pilot, direct.*
 λαλέω *speak.*
 λιπαρέω *implore.*
 λοιδορέω *reproach, Act. Pass. and Mid.*
 λυπέω *grieve.*
 λωβάομαι Mid. *abuse.*
 λωφάω *remit, rest.*
 μαρτυρέω *testify.*
 μειδιάω *smile.*
 166 μετρέω *measure, MID.*
 μηχανάομαι Mid. *contrive, devise.*
 μιμέομαι Mid. *imitate.*
 μισέω *hate.*
 νέω *spin, (for νέω swim, see anomalous verbs.)*
 νικάω *conquer.*
 νρέω *think.*
 νουθετέω *exhort, warn.*
 ξέω *abrade, smooth, polish, retains the ε in the inflection, and in*
 PASS. has σ.
 οἰκέω *dwelt.*
 οἰκοδομέω *build, MID.*
 ὀκνέω *hesitate, am not willing.*
 ὁμολογέω *agree with, confess.*
 ὀπτάω *roast.*
 ὀρθόω *set upright, MID.—For augm. of compound ἐνορθόω*
 see § 86 Rem. 4.
 ὀρμάω Act. and Pass. *hasten, strive.*
 ὀρμέω *lie at anchor.*
 ὀρχέομαι Mid. *spring, dance.*
 οὔρεω, augm. § 83 Rem. 6.
 ὀχέω *drive trans. PASS. drive intransit.*
 παροινέω *rage, augm. § 86 Rem. 4.*
 πατέω *tread.*

- πεινάω *suffer hunger*, see above Rem. 4.
 πειράω *try, examine*.—πειράομαι, with fut. mid. and aor. pass.
attempt, undertake.
 περάω *pass over*, fut. περάσω (long α) &c.
 περάω *bring over*, fut. περάσω (short α), Att. fut. περῶ, ᾶς, ᾶ.
 &c. PASS. has σ.
 πλανάω *mislead*, PASS. *wander*.
 πλεονεκτέω *am covetous*.
 πληρόω *fill*.
 πονέω Act. and Mid. *labor*.
 πτερόω *give wings to*.
 πωλέω *sell*.
 ριζόω *cause to root*, PASS. *take root*.
 σημειόω *mark*, MID.
 σιγάω *keep silence*, fut. mid.
 σιτέομαι Mid. *eat, feast*.
 σιωπάω *keep silence*, fut. mid.
 σκιρτάω *leap*.
 σμάω *scour*, contracts αε into η. See above Rem. 3.
 σπάω *draw*, ᾶ in the inflection, PASS. has σ. MID.
 στεφανόω *crown*, MID.
 συλάω *plunder*.
 σφριγάω *swell, am puffed up*.
 τελέω *finish, fulfil*, retains ε in the inflection, PASS. has σ. MID.
 τηρέω *observe*.
 τιμάω *honor*, MID.
 τιμωρέω *help, revenge*, MID.
 τολμάω *dare*.
 τρέω *tremble*, see above Rem. 2. retains ε in the inflection.
 τρυπάω *bore, perforate*.
 τρυφάω *am effeminate, debauch*.
 τρυφώω *make proud*, PASS. *am proud*.
 φθονέω *envy*.
 φιλέω *love*.
 φοβέσθαι depon. *fear*
 φοιτάω *visit*.

φυσάω *blow*.

χαλάω *yield, relax*, *ᾱ* in its inflection, PASS. has *σ*.

χειρόω Act. but more commonly Mid. *subject*.

χωρέω *go, yield*, fut. mid.

ψάω *rub*, contracts *αε* into *η*, see above Rem. 3. MID.

ᾠνέομαι Mid. *buy*, augm. § 83 Rem. 6.

IRREGULAR CONJUGATION.

§ 106. VERBS IN *μι*.

1. The first class of irregular verbs are those in *μι*, a class which contains but few verbs and parts of verbs, which differ also still further from each other in several points.

168 REM. 1. The verbs, which are given in the grammar as examples of this formation, are almost the only ones in which it prevails in all those parts, to which it can be applied. Whatever else is governed by this analogy will be given in the list of anomalous verbs. For the most part, it is only *single tenses* of certain verbs.

2. All verbs in *μι* have a root, which, according to the usual formation, should terminate in *ω* pure. It is therefore usual in the grammar to deduce the more frequent from the obsolete form, and to say that *τίθημι* is derived from *ΘΕΩ*.

3. The conjugation in *μι* is peculiar only in the *Present*, *Imperfect* and *Second Aorist*; and the essentials of it consist in the terminations of inflection. Thus *μεν, τε, ν, μαι*, instead of being attached to the root by a *connective vowel* (*ομεν, ετε, ον, ομαι*), are joined immediately to the radical vowel of the verb, e. g.

τίθε-μεν, ἵστα-μαι, δίδο-τε, ἐδείκνυ-τε, ἔθη-ν.

See Rem. 8.

4. In addition to this, there are some peculiar terminations, viz.

μι—in the 1st pers. sing. pres. *Indic*.

σι or *σιν*—in the 3d pers. sing. pres. *Indic*.

θι—in the 2d pers. sing. *Imperat*.

Besides, the infinitive of those tenses always ends in *ναι*, and the nom. masculine of the participle not in *ν*, but in *ς*, with the omission of *ν*, whereby the radical vowel is lengthened in the usual

manner, as *ᾱς, ες, ους, υς*, which ending has always the acute accent.

5. The subjunctive and the optative combine the radical vowel of the verb with their termination into one long vowel, which should regularly be always accented.—In the subjunctive, when the radical vowel is *α* or *ε*, this contracted vowel is *ω* and *η*, as

ῶ, ῆς, ῆ, ῶμεν, ῆτε, ῶσιν.

But when the radical vowel is *ο*, the contracted vowel is uniformly *ω*, as

ῶ, ῶς, ῶ, ῶμεν, ῶτε, ῶσιν.

The optative has a diphthong with *ι*, to which is subjoined the termination in *ην*, as *τιθ-εῖην, ἰστ-αῖην, διδ-οίην*.

The verbs in *υμι* most commonly form these two modes according to the analogy of verbs in *υω*. 169

6. Several short radical forms connect with the abovenamed changes a *reduplication*, wherein they repeat the first consonant with an *ι*, as

ΔΙΩ διδωμι, ΘΕΩ τίθημι.

If the root begin with *στ, πτ*, or an aspirated vowel, *ι* alone is prefixed with the aspirate, as

ΣΤΑΣ ἵστημι, ΠΤΑΣ ἵπταμαι, ἘΣ ἔημι.

And it is only in this way, that the second aorist can be formed in verbs of this kind; as it is only by the absence of this reduplication, that it is distinguished from the imperfect, and, in the other modes, from the present (see § 96 Rem. 3.) as

τίθημι, Impf. ἐτίθην, Aor. ἔθην.

7. The radical vowel, in its connexion with the terminations of this conjugation, in the singular of the indicative always becomes long; viz. *α* and *ε* become *η* (1st pres. *ῆμι*), *ο* becomes *ω* (1st pres. *ῶμι*), and *υ* is lengthened, as *ῡμι*. In the other terminations it almost always appears in its original shortness, as *τίθημι—τίθεμεν, ἔθεσαν, τιθέναι, τίθει, τίθεμαι*, but with some exceptions, which will be seen as they occur in the paradigms, and in the list of anomalous verbs below.

8. All the other tenses are formed in the usual manner from

the root and without reduplication, as *τίθημι* (*ΘΕΩ*), fut. *θήσω*. The verbs, however, of this class, have, as anomalous verbs, even in these tenses, other peculiarities, which are not incident to their character as verbs in *μι*, and are therefore to be separately considered.

REM. 2. The two verbs *ἵστημι* and *δίδωμι* shorten their vowel, even in those tenses of the passive voice, which are regular. E. g. Act. *στήσω* perf. *ἵστηκα*, Pass. perf. *ἵσταμαι*, aor. *ἵσταθην* — *δώσω* — *δέδωκα*, — — *δίδωμαι*, — *ἰδόθην*.

The verbs *τίθημι* and *ἵημι* (§ 108) do the same only in the 1 aor. e. g. *ἔτιθην* (for *ἔθεθην*, from *ΘΕΩ*),
ἔθεις part. 1 aor. pass. (from *ΕΩ*.)

In the perfect active and passive, these two change the radical vowel into *ει*, e. g.

τέθεικα, *τέθειμαι* *εἶκα*, *εἶμαι*.

REM. 3. The three verbs *τίθημι*, *ἵημι*, *δίδωμι* have a form of the 1 aor. in *κα* wholly peculiar to themselves, as *ἔθηκα*, *ἦκα*, 170 *ἔδωκα*, which must be carefully distinguished from the perfect.

REM. 4. In the imperative of the 2 aor. some verbs, instead of *θι*, have simply *ς*, e. g.

θές for *θιθι*, *ἕς* for *ἔθι*, *δός* for *δόθι*.

REM. 5. As the termination of the 2 pers. pass. in the common conjugation (*η, ου*) had its origin in *σαι. σο* (see § 103 Rem. II. 1, 2.) and as the connective vowel is dropped in the verbs in *μι*, the termination of this person in these verbs is simply *σαι, σο*, as in the perfect and pluperfect of the common conjugation. Accordingly we have *τίθε-σαι*, *ἔτιθε-σο*, *ἵστα-σαι*, &c. But here also a contraction with the radical vowel takes place, as *τίθη*, *ἔτιθου*, *ἵστα*, *ἵσω*, for *ἵστασαι*, *ἵτασο*, &c.

REM. 6. The form in *νμι* belongs only to a few very anomalous verbs, which derive their tenses, with the exception of the perfect and imperfect, from a simpler form, as *δείκνυμι* from *ΔΕΙΚΩ*, *σβέννυμι* from *ΣΒΕΩ* &c. and are therefore introduced here as *defectives* (see § 112.6.) In order to know with ease, when *ν* is long or short, it is necessary only to compare the verb *ἵστημι*. Thus *δείκνυμι* has its *ν* long, as *ἵστημι* its *η*, and *δείκνυμεν* has *ν* short, as *ἵσταμεν* its *α*. Aor. 2 *ἔδυμεν* has long *υ*, as *ἵστημεν* has its penult long, &c. see *δύω* in the anomalous verbs.

REM. 7. All verbs in *μι* increase their anomaly in this, that, even in the present and imperfect, in various persons and modes, they very often abandon the analogy of verbs in *μι*, and are declined regularly like verbs in *έω, άω, ύω*, that is, as contract verbs; and those in *νμι* like verbs in *ύω*; retaining, however, the reduplication, that is, following an imaginary root, as *ΤΥ-ΘΕΩ*, &c.

§ 107. I. PARADIGM OF THE CONJUGATION IN μῑ.

ACTIVE VOICE.

Present.

I place (from ΘΕΩ) *I cause to stand* (from ΣΤΑΩ) *I give* (from ΔΟΩ) *I show* (from δεικνύω)

Indicative.

S. τίθημι	ἵστημι	δίδωμι	δείκνυμι
τίθης	ἵστης	δίδως	δείκνυς
τίθησι (ν)	ἵστησι (ν)	δίδωσι (ν)	δείκνυσαι
D. —	—	—	—
τίθεται	ἵστατον	δίδοτον	δείκνυτον
τίθεται	ἵστατον	δίδοτον	δείκνυτον
P. τίθεμεν	ἵσταμεν	δίδομεν	δείκνυμεν
τίθετε	ἵστατε	δίδετε	δείκνυτε
τίθεᾶσι (ν)	ἵσταᾶσι (ν)	διδούᾶσι (ν)	δείκνυᾶσι (ν)
or	or	or	or
τίθειᾶσι (ν)*		διδούσι (ν)*	δείκνυσῶσι (ν)*

Infinitive.

τιθεῖναι	ιστάναι	διδόναι	δεικνύναι
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Participle.

M. τιθεῖς (έντος)	ιστάς (άντος)	διδούς (όντος)	δείκνυς (ύντος)
F. τιθεῖσα	ιστάσα	διδούσα	δείκνυσσα
N. τιθέν	ιστάν	διδόν	δεικνύν

Subjunctive.

S. τιθῶ	ιστῶ	διδῶ	from δεικνύω
τιθῇς	ιστῇς	διδῷς	
τιθῇ	ιστῇ	διδῷ	
D. — ἦτον, ἦτον	— ἦτον, ἦτον	— ὦτον, ὦτον	
P. ὦμεν, ἦτε, ὦσι	ὦμεν, ἦτε, ὦσι	ὦμεν, ὦτε, ὦσι	

Optative.

S. τιθείην	ισταίην	διδοίην	from δεικνύω
τιθείης	ισταίης	διδοίης	
τιθείη	ισταίη	διδοίη	
D. —	—	—	
τιθείητον	ισταίητον	διδοίητον	
τιθείητην	ισταίητην	διδοίητην	
P. τιθείημεν	ισταίημεν	διδοίημεν	
τιθείητε	ισταίητε	διδοίητε	
(τιθείησαν)	(ισταίησαν)	(διδοίησαν)	

* The third person plural in ᾶσι is the Attic; the circumflexed form τιθειῖσι, διδοῦσι, δεικνύσι, is rather Ionic.

Of this optative there is in the dual and plural an abridged form, which in the 3d pers. plur. is exclusively used, as follows, viz./

D. τιθεῖτον	ἰσταῖτον	δίδοιτον
τιθείτην	ἰσταίτην	διδόιτην
P. τιθήμεν	ἰσταίμεν	διδόιμεν
τιθεῖτε	ἰσταῖτε	διδόιτε
τιθεῖεν	ἰσταῖεν	διδόιεν

Imperative.

τίθει*	ἰσταῖθι, com.	δίδοθι,	δείκνυθι, com.
έτω, &c.	ἴστη, αὐτῷ &c.	ότω, &c.	δείκνυ, ὑτῷ, &c.
3 Pl. τιθέτωσαν	ἰστατωσαν	διδότωσαν	δείκνύτωσαν
or τιθέντων	or ἰσάντων	or διδόντων	or δεικνύντων

Imperfect.

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S. ἐτίθην†	ἴστην†	ἐδίδων†	ἐδείκνυν†
ἐτίθης	ἴσθης	ἐδίδως	ἐδείκνυς
ἐτίθη	ἴσθη	ἐδίδω	ἐδείκνυ
D. —	—	—	—
ἐτίθετον	ἴστατον	ἐδίδοτον	ἐδείκνυτον
ἐτιθείτην	ἰσταίτην	ἐδιδότην	ἐδείκνυτην
P. ἐτίθεμεν	ἴσταμεν	ἐδίδομεν	ἐδείκνυμεν
ἐτίθετε	ἴστατε	ἐδίδοτε	ἐδείκνυτε
ἐτίθεσαν	ἴστασαν	ἐδίδοσαν	ἐδείκνυσαν

Perf. τέθεικα	ἴστηκα†	δέδωκα	from
Plup. ἐτέθεικην	ἔστηκειν or εἰστήκειν†	ἐδεδώκειν	ΔΕΙΚΩ

Fut. θήσω	στήσω	δώσω	from
1 Aor. ἔθηκα §	έστησα	έδωκα	ΔΕΙΚΩ

* With regard to *τίθει* see § 18. 4. The second person in *θι* is little used in prose. Instead thereof, in the abbreviated form, *ἴστη* and *δείκνυ* are used; and in the verbs declined like *contracts*, *τίθει* and *δίδου*.

† The singular of this tense, with the exception of *ἴστημι*, is usually declined like the *contracts*, and like the form in *όω*, as

ἐτίθουν, εις, ει. ἐδίδουν, ους, ου. ἐδείκνυν, ες, ε (ν).

‡ With respect to the perfect and pluperfect of *ἴστημι* the following things are to be remarked, viz.

1. The *augment*;—inasmuch as the *ε*, which stands instead of the reduplication, is aspirated, contrary to the analogy of other verbs (see § 82. 5), and the pluperfect often increases this augment by the temporal augment *ε*.

2. The *abbreviated* forms in use, instead of those of the regular conjugation, which see below.

3. The *change in signification*, which will also be mentioned below.

§ From this irregular aorist in *κα* (see § 106 Rem. 3) no modes or participles are formed.

Second Aorist.*

Indicative.

S. ἔθην† like the Imperf.	ἔστην ἔστης ἔστη	ἔδων like the Imperf.	wanting
D.	— ἔστητον ἔστητην		
P.	ἔστημεν ἔστητε ἔστησαν		

Infinitive	θεῖναι	στήναι	δοῦναι
Participle	θεῖς, θεῖσα, θέν	στής, στήσα, στήν	δούς, δοῦσα, δόν
Subject	θῶ, θῆς, &c.	στώ, στής, &c.	δῶ, δῶς, δῶ, &c.
Optative	θείην	στήην	δοίην
Imperative	(θέτι) θές θέτω θέτον, θέτων θέτε, τωσαν or θέντων	στήθις στήτω στήτον, στήτων στήτε, τωσαν or σάντων	(δότι) δός δότη δότην, δότων δότε, τωσαν or δόντων

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* The 2 aor. ἔστην departs from the analogy of the imperfect and of the verbs in *μι* in general, by its long vowel in the dual and plural (§ 106. 7.)—The 3d pers. pl. ἔστησαν is the same with the 3d pl. 1st aor. and must therefore, as their significations differ, be ascertained by the connexion.

† The singular (indic. act.) of ἔθην, ἔδων, is very rarely used.

‡ This tense, in these modes, is declined precisely like the present, and the optative undergoes the same abbreviations in dual and plural.

§ The imperative στήθι is in composition sometimes abbreviated, as παράστα.

PASSIVE VOICE.

Present.

Indicative.

S.	τίθεμαι τίθεται or τίθη τίθεται	ἵσταμαι ἵστασαι or ἵστα ἵσταται	δίδωμαι δίδουσαι δίδου δίδεται	δείκνυμαι δείκνυσαι δείκνυ δείκνυται
D.	τιθέμεθον τίθουσθον τίθουσθον	ἵσταμέθον ἵστασθον ἵστασθον	διδόμεθον διδουσθον διδουσθον	δείκνυμέθον δείκνυσθον δείκνυσθον
P.	τιθέμεθα τίθεσθε τίθενται	ἵστάμεθα ἵστασθε ἵστανται	διδόμεθα διδόσθε δίδονται	δείκνυμέθα δείκνυσθε δείκνυνται
Inf.	τιθεσθαι	ἵστασθαι	διδόσθαι	δείκνυσθαι
Part.	τιθέμενος	ἵστάμενος	διδόμενος	δείκνυμενος

Subjunctive.

S.	τιθῶμαι*	ἵστωμαι ἵστω ἵσθται	διδῶμαι διδῶ διδῶται	from δείκνύω
D.	τιθώμεθον τιθησθον τιθησθον	ἵστωμέθον ἵσθσθον ἵσθσθον	διδώμεθον διδῶσθον διδῶσθον	
P.	τιθώμεθα τιθησθε τιθῶνται	ἵστωμεθα ἵσθσθε ἵστωνται	διδώμεθα διδῶσθε διδῶνται	

Optative.

174	S.	τιθείμην*	ἵσταίμην ἵσταῖο ἵσταῖτο	διδοίμην διδοῖο διδοῖτο	from δείκνύω
	D.	τιθείμεθον τιθείσθον τιθείσθον	ἵσταίμεθον ἵσταῖσθον ἵσταῖσθον	διδοίμεθον διδοῖσθον διδοῖσθον	
	P.	τιθείμεθα τιθείσθε τιθείντο	ἵσταίμεθα ἵσταῖσθε ἵσταίντο	διδοίμεθα διδοῖσθε διδοῖντο	

* The subjunctive and optative are here formed according to the strict rules. In the common language and in single verbs, some irregularities, especially in the accent, take place. These irregularities consist in placing the accent nearer the beginning of the verb, as *τίθωμαι*, *ἵσταται*, and in the termination *οίμην* for *εἴμην*, as *τίθονται* for *τιθεῖτο*.

Imperative.

τίθεσο or τίθου	ἵστασο or ἵστω	δίδου or δίδου	δείκνυσσο δείκνυσθω &c.
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Imperfect.

S. ἐτιθέμην ἐτίθεσο or ἐτίθου ἐτίθετο	ἱστάμην ἵστασο or ἵστω ἵστατο	ἐδιδόμην ἐδίδου or ἐδίδου ἐδίδου	ἐδείκνυμην ἐδείκνυσσο ἐδείκνυτο
D. ἐτιθέμεθον ἐτίθεσθον ἐτιθέσθην	ἱστάμεθον ἵστασθον ἱστάσθην	ἐδιδόμεθον ἐδίδου or ἐδίδου or ἐδίδου or	ἐδείκνυμεθον ἐδείκνυσθον ἐδείκνυσθην
P. ἐτιθέμεθα ἐτίθεσθε ἐτίθεντο	ἱστάμεθα ἵστασθε ἵσταντο	ἐδιδόμεθα ἐδίδου or ἐδίδου or ἐδίδου or	ἐδείκνυμεθα ἐδείκνυσθε ἐδείκνυντο

Perf. τέθειμαι τέθεισαι &c.	ἕσταμαι ἕστασαι &c.	δέδομαι δέδοσαι &c.	from ΔΕΙΚΩ
Plup. ἐτεθείμην ἐτεθείμην	ἑστάμην ἑστάμην	ἐδεδόμην ἐδεδόμην	

From the other modes of the perfect it is easy to form the *Infinitive* τεθεῖσθαι, δεδόσθαι, *Participle* τετιμένος, *Imperative* ἕτασο, &c. The *Subjunctive* and *Optative* are not in use.

1 Fut. τεθήσομαι*	σταθήσομαι	δοθήσομαι	from
1 Aor. ἐτέθην	ἐστάθην	ἐδόθην	ΔΕΙΚΩ

The 2d and 3d fut. and 2d aor. are wanting.

MIDDLE VOICE.

1 Fut. θήσομαι†	στήσομαι	δώσομαι	from
1 Aor. ἐθηκάμην	ἐστησάμην	ἐδωκάμην	ΔΕΙΚΩ

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* In τεθήσομαι, ἐτέθην, the τε is not to be mistaken for the *reduplicative augment*. It is the radical syllable *θε*, which however is changed to τε, in consequence of *θ* in the termination (§ 18.) Otherwise it would be ἐτέθην, *θεθήσομαι*.

† The aorists ἐθηκάμην, ἐδωκάμην belong exclusively to the dialects. The common prose uses in the middle voice, only the 2d aorist of these verbs.

Second Aorist.

Indicative.

<i>ἔθιμην</i> (ἔθεσο) ἔθου &c.	<i>ἔσταμην*</i>	<i>ἔδόμην</i> (ἔδοσο) ἔδου &c.	wanting.
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decline according to the imperfect passive.

<i>Infin.</i> <i>θέσθαι</i>	<i>στάσθαι</i> —	<i>δόσθαι</i>	wanting.
<i>Part.</i> <i>θέμενος</i>	<i>στάμενος</i>	<i>δόμενος</i>	
<i>Subj.</i> <i>θῶμαι</i>	<i>σῶμαι</i>	<i>δῶμαι</i>	
<i>Opt.</i> <i>θείμην</i>	<i>σταίμην</i>	<i>δοίμην</i>	
<i>Imper.</i> (θέσο) <i>θοῦ</i>	<i>στάσο, στῶ</i>	(δοσο) <i>δοῦ</i>	

decline according to the present passive.

Verbal Adjectives.

<i>θετός</i>	<i>στατός</i>	<i>δοτός</i>	from
<i>θειός</i>	<i>στατός</i>	<i>δοτός</i>	<i>ΔΕΙΚΩ</i> .

II. Remarks on *ἵστημι*.

1 The verb *ἵστημι* is divided between the transitive signification *to place* and the neuter *to stand* (§ 113. 5.) In the active voice the following tenses have the transitive signification, viz. Present *ἵστημι*, Imperf. *ἵστην*, Fut. *στήσω*, Aor. 1st *ἔστησα*.

The following have the intransitive signification of *stand*, viz. Perfect *ἵστηκα*, Pluperfect *ἔστηκειν*, 2d Aor. *ἔστην*.

The passive has throughout the signification *to be placed*, and the middle signifies variously *to place one's self*, *to place*, *to erect*.

2. In addition to this, the *perfect active* has the signification of the present, and the *pluperfect of the imperfect* (see § 113 Rem. 2.)

<i>ἵστηκα</i>	<i>I stand</i>
<i>ἔστηκειν</i>	<i>I was standing</i>
<i>ἕστηκώς</i>	<i>standing &c.</i>

3. In this case there commonly prevails, in the dual and plural and in the other modes, an abbreviated form of the perfect and pluperfect, resembling the formation of the present of verbs in *μι*, which is found also in other verbs and will be explained below in § 110.

* The 2d Aor. middle of *ἵστημι* is not found in the Greek writers, and is only inserted here as a guide in other verbs, e. g. for *ἐπτάμην* from *ἵπταμαι* (see among the anomalous verbs *πέτομαι*).

<i>Perf.</i>	Plur.	ἔσταμεν, ἔστατε, ἐσταῖσι
	Du.	ἐστάτον
<i>Pluperf.</i>	Plur.	ἔσταμεν, ἔστατε, ἔστασαν
	Du.	ἐστάτον, ἐστάτην
<i>Subjunc.</i>		ἐστῶ, ᾗς, ᾗ &c. Opt. ἐσταίην
<i>Imperat.</i>		ἐστάθι, ἐστάτω &c.
<i>Inf.</i>		ἐσταναι
<i>Partic.</i>		(ἐσταώς) ἐσῶς, ἐστῶσα, ἐσῶς. G. ἐστῶτος (Ion. ἐστῶς, ὦτος)

It is hence apparent, that this perfect and pluperfect, in the greater part of their declension, have both the formation and the signification of the present and imperfect.

4. In consequence of this *present* signification (and because the future *στήσω* means *I shall place*, and *στήσομαι* *I shall place myself*,) there has been formed from *ἔστηκα* *I stand*, a separate anomalous future *ἐστήξω* or *ἐστήξομαι* *I shall stand*, with which may be compared the similar future of *θνήσκω* among the anomalous verbs.

III. Remarks on the dialects in the verbs in *μι*.

1. Several of the dialectical peculiarities of the regular conjugation of verbs are found also in the verbs in *μι*. Such are the imperfects and second aorists in *σκον*, which always before this termination, have the short radical vowel, as imperfect *τίθισκον*, *δίδοσκον*, 2d aor. *στάσκον*, *δόσκον*. In like manner the infinitives *τιθέμεν* for *τιθέναι*, *δόμεναι* for *δοῦναι* &c.

2. The Dorics use *τι* for *σι*, in sing. *τίθητι* for *τίθῃσι* &c. and in the plural, replacing also the *ν* which had dropped out according to § 103 Rem. IV. 1. as *τιθέντι*, *ιστάντι*, *διδόντι*, for *εἰσι*, *ᾗσι*, *οὔσι*.

3. The third pers. pl. in *σαν* of the imperfect and of the 2 aor. act. is diminished a syllable by the Doric and epic writers, and ends merely in *ν* with a preceding short or shortened root, as *ἔτιθεν* for *ἐτίθεσαν*, *ἔσαν* for *ἔστησαν*, *ἔδον*, *ἔδυν*, for *ἔδοσαν*, *ἔδυσαν*.

The subjunctive undergoes in the Ionic dialect a resolution or lengthening, as

τιθέω, *θέω*, *-έης -έη* &c. for *τιθῶ*, *θῶ*, *-ῆς, -ῆ*, &c.

ἐστέω, *στέω* &c. for *ιστῶ* &c.

δωώ, *δώης* &c. for *δῶ*, *δῶς* &c.

To which may also be added the mode of lengthening used by the epic poets, as *θείω*, *στήη* &c. (see § 103 Rem. III. 6.)

§ 108. 'ΕΩ, 'ΕΩ, AND 'ΙΩ.

Among the other irregular verbs in *μι* are some small ones, whose radical form is partly 'ΕΩ, and partly 'ΕΩ and 'ΙΩ, and which are therefore easily confounded, especially in composition, where the breathing is partly lost.—Thus *προσείναι* may come from *εἶναι* and from *εἶναι*, and although in *ἀρεῖναι* and *ἀπείναι*, the effect of the rough and smooth breathing respectively is visible, yet even this distinction disappears in the Ionic writers, who do not aspirate the consonant.

The radical form 'ΕΩ has three chief meanings, viz. 1. *I send*, 2. *I place*, 3. *I clothe*; 'ΕΩ has the signification *I am*; and 'ΙΩ is *I go*.

I. "Ἰημι *send, throw*, from 'ΕΩ.

This verb may be compared with *τίθημι*, from the analogy of which it departs but little. The *ι*, according to § 106 Rem. 6, takes the place of a reduplication. When the short radical vowel *ε* begins the word, it is susceptible of the augment in passing into *ει*. See § 83. 2.

REMARK. The comparison of this verb with *τίθημι* is here necessary. Every tense and mode, therefore, which any where occurs, is given in the following paradigm.

ACTIVE VOICE.

Indicative.

Present.

Sing.	Dual.	Plur.
ἵημι, ἵης, ἵησι,	ἵετον, ἵετον,	ἵεμεν, ἵετε, (ἱεᾶσιν) ἱᾶσιν or ἱεῖσι.

Imperfect.

ἵην (or ἵουν from ΙΕΩ)	ἵετον, ἱέτην,	ἵεμεν, ἵετε, ἵεσαν.
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First Aorist.	Perfect.	Pluperfect.
ἦκα.	εἶκα.	εἵκειν.
First Future.		
ἦσω, -εις, -ει,	-ετον, -ετον,	-ομεν, -ετε, -ουσι.
Second Aorist.		
ἦν, ἦς, ἦ, *	ἔτον, ἔτην,	ἔμεν, ἔτε, ἔσαν, or with augm. εἶμεν, εἶτε, εἶσαν.
Subjunctive.		
Present.		
ἰῶ, ἰῆς, ἰῆ,	ἰῆτον ἰῆτον,	ἰῶμεν, ἰῆτε, ἰῶσι (ν).
Second Aorist.		
ῶ, ῆς, ῆ,	ῆτον, ῆτον,	ῶμεν, ῆτε, ῶσι (ν).
Optative.		
Present.		
ἰέην, ἰέης, ἰέη	ἰέητον, ἰεήτην,	ἰέημεν ἰέητε, ἰέησαν.
Second Aorist.		
εἰην, ης, η	εἴητον, εἰήτην,	εἴημεν, εἴητε, εἴησαν.†
Imperative.		
Present.		
Sing.	Dual.	Plur.
ἴεθι (com. ἴε, ἰέτω from ἸΕΩ.)	ἴετον, ἰέτων,	ἴετε, ἰέτωσαν.
Second Aorist.		
ἔς, ἔτω,	ἔτον, ἔτων,	ἔτε, ἔτωσαν.
Infinitive.		
Present.	Second Aorist.	
ἰέναι.	εἶναι.	

* Not used in the singular, the first aorist taking its place.

† For which common use employs εἶμεν, εἶτε, εἶεν.

Participles.

Present.	Second Aorist.
ἰείς, ἰείσα, ἰέν.	εἷς, εἶσα, ἔν.

PASSIVE AND MIDDLE VOICES.

Indicative.

Present (Passive and Middle).

ἴε-μαι, σαι, ται, | μεθον, σθον, σθον, | μεθα, σθε, νται.

Perfect (Passive and Middle).

εἶμαι, εἶσαι, εἶται | εἵμεθον, εἶσθον, εἶσθον | εἵμεθα, εἶσθε, εἴνται

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First Aorist (Passive.)

ἔσθην, or with the augment εἵσθην.

First Aorist (Middle.)

Sing.

Dual.

Plur.

ἦκ-άμην, ω, ατο, | άμεθον, ασθον, άσθην, | άμεθα, ασθε, αντο.

Second Aorist (Middle.)

ἔμην, or commonly with the augment εἵμην.

Subjunctive (Second Aorist) ᾔμαι

Imperative — οὔ

Infinitive — ἕσθαι

Participle — ἔμενος.

Verbal Adjectives.

ἑτός, ἐτέος.

REMARK. This verb occurs but rarely in its simple form. It is, therefore, to be remarked chiefly for the use of the preceding forms in compounded verbs, as 2d aor. ἀφείναι, ἄφες, ἀνείμην for ἀνείημεν. Mid. προσέσθαι, ἀφίμενος, &c. The compound ἀφίημι often takes the augment in the beginning, as ἠφίεσαν.

II. *ἔΩ* place, *ἦμαι* sit.

1. From this *ἔΩ*, in a *transitive* sense, the following forms only are in use, viz.

First Aorist *εἶσα*, Middle *εἰσάμην*,

where the diphthong is properly an augment, but passes nevertheless into other portions of the verb, as

Participle , *εἶσας*,

Future Middle *εἴσομαι*.

2. Another form of the *perfect passive* from this root has acquired the force of an intransitive *present*, viz. *ἦμαι* I sit.

Indicative.

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Present.

Sing.

Dual.

Plur.

ἦμαι, ἦσαι, ἦται or *ἦσται,* | *ἦμεθον, ἦσθον, ἦσθον* | *ἦμεθα, ἦσθε, ἦνται.*

Imperfect.

ἦμην, ἦσο, ἦτο or *ἦστο,* | *ἦμεθον, ἦσθον, ἦσθην,* | *ἦμεθα, ἦσθε, ἦντο.*

Imperative.

Present.

ἦσο, ἦσθω | *ἦσθον, ἦσθων,* | *ἦσθε, ἦσθωσαν.*

Infinitive.

Participle.

Present.

Present.

*ἦσθαι.**ἦμεν-ος, η, ον.*

Of more common use is the compound *κάθημαι, ἐκαθήμην*, 3d Sing. *ἐκάθητο* or *καθηῖστο*, Inf. *καθηῖσθαι*, Subj. *κάθωμαι*, Opt. *καθοίμην, κάθοιτο*.

III. *ἐννυμι* I clothe, I put on.

This verb is declined like *δείκνυμι*, and forms the defective portions from the theme *ἔΩ*, see § 112. 6.

Except in composition its use is confined to the poets. Hence we find

Fut. ἔσω, ἔσσω. 1st Aor. ἔσσα, (*Inf.* ἔσαι,) Mid. ἑσάμην.

Perf. Pass. εἶμαι, εἶσαι, εἶται, &c. also ἔσμαι.

Plup. 2d pers. ἔσσο, 3d pers. ἔστο.

In prose, the compound ἀμφιέννυμι is used, viz.

Fut. ἀμφιέσω, Att. ἀμφιῶ. 1st Aor. ἠμφιέσα.

Perf. Pass. (ἀμφιεῖμαι) com. ἠμφιέσμαι, ἠμφιέσαι, ἠμφιέσται, &c.

IV. *Εἶμι* I am, from **ΕΩ*.

1. Indicative.

Present.

S. εἶμι,	εἶς or εἷ,	ἐστίν or ἐστί,
D. ἐμὲν,	ἐστόν,	ἐστόν,
P. ἐσμέν,	ἐστέ	εἰσίν, εἰσὶ.

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Subjunctive.

Present.

S. ὦ,	ῆς,	η,
D. ὦτον,	ῆτον,	ῆτον,
P. ὦμεν,	ῆτε,	ῶσι (ν).

Optative.

Present.

S. εἶην,	εἶης,	εἶη
D. εἶητον,	εἶητον,	εἶήτην,
P. εἶήμεν,	εἶήτε,	εἶησαν or εἶεν.

Imperative.

Present.

S. ἴσθι*	ἔστω,
D. ἔστον,	ἔστων,
P. ἔσθε,	ἔστωσαν or ἔστων.

* Not to be confounded with ἴσθι know, see οἶδα, † 109.

Imperfect.

S.	ἦν,	ἦς com. ἦσθα (§ 176. 6.)	ἦν,
D.		ἦτον, ἦστον,	ἦτην, ἦστην,
P.	ἦμεν,	ἦτε, ἦστε,	ἦσαν.

The Future is borrowed from the Middle.

S.	ἔσομαι,	ἔσῃ or ἔσει,	ἔσεται com. ἔσται,
D.	ἔσόμεθον,	ἔσεσθον,	ἔσεσθον,
P.	ἔσόμεθα,	ἔσεσθε,	ἔσονται.

Infinitive present εἶναι, fut. ἔσεσθαι. *Participle* present ὄν (Gen. ὄντος,) οὖσα, ὄν, fut. ἐσόμενος.

Verbal Adjective ἐστέον.

2. Besides the future tense there is also borrowed from the middle voice the imperfect ἦμην and the imperative ἔσο, both of the signification of the active voice, but rarely found in the older writers. Of this imperfect the 1st pers. sing. is most in use, and commonly with the particle ἄν *were I, should I be*, see § 140. 8.

3. The present tense εἶμι, with the exception of the second person εἶ, is enclitic. It is actually subject to *inclination*, where it is the mere copula of a proposition; but wherever it signifies real existence, it retains the accent. The third person singular in particular, has it in that case on the first syllable, as θεός ἐστιν ἐστὶ μοι δοῦλος. Ἔστιν, moreover, is always accented on the first syllable at the beginning of a sentence, after the unaccented particles ὡς, οὐκ, εἰ, and after τοῦτο and ἀλλά, when these words are subject to apostrophe, as οὐκ ἐστὶ, τοῦτ' ἐστὶν. When, however, the inclination is only *obstructed* (see § 14. 5), the accent is placed on the last syllable, as in the other parts of the present tense, as λόγος ἐστί, κακὸς δ' ἐστίν, ἐσμέν γάρ, &c.

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V. *Εἶμι*, *I go*, from ἵΩ.

Ind.	Pres. S.	εἶμι	εἶς com. εἶ	εἶσι (ν)
	D.	—	ἶτον	ἶτον
	P.	ἶμεν	ἶτε	ἶασι (ν)

Subjunc. ἴω. *Opt.* ἴοιμι or ἰοίην

Imperat. ἴθι, ἴτω &c. 3. pl. ἴτωσαν or ἰόντων

Inf. ἰέναι

Part. ἰών (with the accent always on the last syllable, as other verbs in the Part. 2d Aor.)

Imperf. S. ᾗειν com. ᾗῖα or ᾗᾱ

ᾗεις

ᾗῖ or ᾗειν

D. —

ᾗειτον or ᾗτον

ᾗείτην or ᾗτην

P. ᾗειμεν or ᾗμεν

ᾗετε or ᾗτε

ᾗεσαν

The middle, with the signification of *to hurry*, is also only used in the present and imperfect, viz. ἵεμαι, ἵεμην, and is declined like ἵεμαι, from ἵημι.

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Verbal Adjectives ἰτόν, ἰτέον, and ἰητέον.

REM. 1. In the common dialect no other parts of this verb occur, and it is therefore a true defective. It is to be noted, however, that according to usage, the preceding active forms belong to the anomalous verb ἔρχομαι, ἦλθον, (see the list of anomalous verbs,) of which they supply the place of several obsolete tenses.

REM. 2. With respect to the present indicative εἶμι, the following rule must be carefully noted, viz.

The Present εἶμι has the force of the Future I WILL GO.

It accordingly takes the place of the rarer form ἐλεύσομαι (see the anomalous ἔρχομαι).

The other modes of εἶμι may be used either as present or future.

REM. 3. The epic language has also fut. εἴσομαι, 1st aor. εἰσάμην, the same as the corresponding tenses from εἶδω (see οἶδα § 109), with which, therefore, they must not be confounded.

§ 109. OTHER IRREGULAR VERBS IN μι.

I. Φημί I say, from ΦΑΩ.

Ind. Pres. S.	φημί	φῆς	φησί (ν)
D.	—	φατόν	φατόν
P.	φάμεν	φατέ	φᾶσι (ν)
Subj.	φῶ	Opt. φαίην	Imperat. φάθι
Infín.	φάναι	Part. φάς	

Impf. S. ἔφην	ἔφης com. ἔφησθα	ἔφη
D. —	ἔφατον	ἔφάτην
P. ἔφαμεν	ἔφατε	ἔφασαν
Fut. φήσω.	Aor. 1st ἔφησα.	

The middle *φάσθαι, ἐφάμην*, is also used; and, in a *Passive* acceptance, some perfect tenses, as *πεφάσθω* *be it said*, *πεφασμένος*.

Verbal adjectives *φατός, φατέος*.

REM. 1. The present indicative, with the exception of *φῆς*, is subject to inclination, see § 14. 3.

REM. 2. This verb, like the foregoing, is a defective, which in use combines with the anomalous verb *εἰπεῖν*, and forms a whole with the tenses of the latter.

REM. 3. The single tenses of this verb are arranged and named above, according to their formation. In practice, however, it is to be observed, that the imperfect *ἔφην* is usually a genuine aorist, and synonymous with *εἶπον*. To this *ἔφην* is conformed the infinitive *φάναι*, which is always a preterite.*

REM. 4. By aphæresis the following forms occur in the common language, viz. *ἡμί* *I say, inquam*, and in the imperfect *ἦν, ἦ*, for *ἔφην, ἔφη*, or *φῆν, φῆ*, in the phrases *ἦν ὃ ἐγὼ said I. ἦ ὃ ὅς said he*. 184

II. *Κεῖμαι* *I lie*, from *ΚΕΩ*.

Pres. *κεῖμαι, κεῖσαι, κεῖται* &c. 3. pl. *κεῖνται*

Inf. *κεῖσθαι*. Part. *κείμενος*. Imperat. *κεῖσο* &c.

Subj. *κέωμαι, κέη* &c. Opt. *κεοίμην*

Imperf. *ἐκείμην, ἔκεισο, ἔκειτο* &c.

Fut. *κεῖσομαι*

Compound *κατάκειμαι, κατάκεισο* &c. Inf. *κατακεῖσθαι*

III. *Οἶδα* *I know*, from *ΕΙΔΩ*.

1. The ancient verb *εἶδω* properly signifies *I see*; a few of its tenses only signify *I know*. As these latter have several other anomalies, they are here considered separately. The signification may be seen in the list of anomalous verbs below, under the head of *εἶδω*.

* That is to say, where a direct proposition, as *ἔφη ὁ Περικλῆς* *Pericles said*, is converted into an indirect, as *φάναι τὸν Περικλέα*, then *φάναι* corresponds with *ἔφη*. Whenever a *present* infinitive is requisite, resort is had to *λέγειν* or *φάσκειν*.

2. Strictly speaking, οἶδα is the second perfect from εἶδω (as εἶοικα, Ion. οἶκα, from εἶκω); but acquires with the signification *know*, the force of the present tense, as the pluperfect does that of the imperfect (§ 113. 2.) In the regular declension of οἶδα the second person οἶδας, and the whole plural οἶδαμεν, οἶδατε, οἶδουσι, are but little used. In the place of οἶδας is used οἶσθα, abbreviated from the ancient form οἶδασθα (see § 103 Rem. IV. 6); for the other part see the Rem. below.

Perf. (Present) S. οἶδα *I know*, οἶσθα οἶδε (ν)

D. — ἴστον ἴστον

P. ἴσμεν ἴστε ἴσασι (ν)

Inf. εἰδέναι Part. εἰδώς

Sub. εἰδῶ Opt. εἰδείην

Imperat. ἴσθι,* ἴστω &c.

Pl^uperf. (Imperf.) S. ᾔδειν *I knew*

ᾔδεις, ᾔδεισθα

ᾔδει

P. ᾔδειμεν or ᾔσμεν

ᾔδειτε or ᾔστε

ᾔδεσαν or ᾔσαν

Future εἴσομαι (more rarely εἰδήσω) *I shall know*.

Verbal adjective ἰστέον.

The *aorist* and the real *perfect* are supplied from γινώσκω.

REMARK. Instead of ἴσμεν the Ionics say ἴδμεν, from which it is apparent that all the forms ἴδμεν or ἴσμεν (§ 23. 2) ἴστε &c. are formed by syncope from οἶδαμεν, οἶδατε &c. (see § 110 Rem. 3.) In the Doric dialect there is a peculiar present ἴσημι (ἴσαμι) which has the same origin, but is rare and very defective.†

§ 110. OF ANOMALY.—SYNCOPE AND METATHESIS.

1. One species of anomaly in verbs arises from *Syncope*. In some verbs this takes place in the radical portion, from which the

* Not to be confounded with ἴσθι from εἶμι.

† It is to be observed that the lexicons commonly exhibit all these tenses under the head of the present εἶδω, εἰδέω, and ἴσημι.

vowel is dropped, as πετάσω, perf. pass. πέπταμαι. See the anomalous verb πετάννυμι.

Rem. 1. In some verbs the 2d Aorist is formed in this manner alone, as πέτομαι, (Imperf. ἐπετόμην), Aor. ἐπτόμην. See below ἐγείρω.

2. The most common syncope is that of the *connective vowel*. To this class belong all the verbs in μι, as we have seen above. Some particular cases require separate remark here.

REM. 2. A few verbs have such a syncope only in some parts of the present and imperfect. Most complete is κείμαι (for κέομαι, κείομαι.) Also the first person present and imperfect of οἶμαι, ὄμην, for οἶομαι, ὥομην. See also λούω below.

REM. 3. In the perfect and pluperfect, shorter forms are sometimes produced by *syncope*; and when such perfects have the signification of the present (§ 113. 2) they have also an imperative in θι, as from κράζω

Perf. κέκραγα, 1st plur. κεκράγαμεν,
Pluperf.—ἐκεκράγεμεν, sync. ἐκέκραγμεν, κέκραγμεν,
Imperat. κέκραχθι.

Here too may be mentioned the example already referred to, of the shorter forms derived from οἶδα, which had their origin in the abbreviation of the diphthong, as ἴδμεν, ἴσμεν, and their derivatives ἴστε, ἴσθι, ἦσμεν for ἦδεῖμεν &c. The poetical dialect furnishes also several examples. This sort of abbreviation is very natural when the characteristic of the verb is a vowel, as διδία (which is another form or a second perfect from δέδοικα*) makes the following, viz.

Perf. Plur. δέδιμεν, δέδιτε (for δεδίαμεν, τε)
Pluperf.—ἐδέδιμεν, ἐδέδιτε (for ἐδεδίεμεν, τε)
Imperat. δέδιθι.

REM. 4. Hence is to be explained the transition of some very common perfects into the formation of those in μι, as follows. In some perfects in ηκα of verbs in άω, there is assumed a simpler form, or a second perfect, in αα, several examples of which are actually preserved in the epic dialect,† and this is then in most terminations syncopated in the manner shown above. Thus τλάω, τέτληκα (τέτλαα,) Plur. τετλάαμεν, sync. τέτλαμεν (with short α.) Infinit. τετλαέναι, sync. τετλάναι (with short α). As this coincides

* See the anomalous verb ΔΕΙΩ.

† As βεβᾶσι, βεβᾶς, for βεβήκῃσι, βεβηκῷς, from the anomalous verb βαίνω.

exactly with ἴσταμεν, ἴσταναι, the greater part of the other forms of the verbs in μι are found, as well as these perfects, in the verbs in question. E. g.

Perf. Plur. τέτλαμεν, τέτλατε, τετλάσι (ν)

D. τέτλατον

Pluperf. Plur. ἐτέτλαμεν, ἐτέτλατε, ἐτέτλασαν

D. ἐτέτλατον, ἐτετλάτην.

Inf. τετλάναι (short α)

Imperat. τέτλαθι, τετλάτω &c.

Opt. τετλαῖην.

The Subj. of this verb in this form is wanting; see instead of it above (on ἔστηκα in Rem. II. under ἵστημι) the subjunctive ἔστω, ἦς, ἦ &c.

The participle alone is not formed upon the analogy of verbs in μι, but ends in ῶς, contracted from αῶς, so that the masculine and neuter are the same, viz. αῶς and αός, G. αότος, contr. ὤς, ὠτος, and this contracted form has a feminine peculiar to itself in ᾠσα, as from βέβηκα (see anomalous verbs βαίνω) Particip. βεβηκῶς, υῖα, ὄς

βεβῶς, βεβῶσα, βεβῶς

G. βεβῶτος.

Of the perfects governed by these laws, which are chiefly these four, viz. τέτληκα, τέθνηκα, βέβηκα, ἔστηκα,* the singular alone in the perfect and pluperfect is used in the regular form (τέτληκα, ας, ε, ἐτέτληκεν, εις, ει), while all the other parts have these abridged forms, which are more used than the regular forms.

REM. 5. Many verbs form by syncope an aorist in ν, or a 2d aorist, which distinguishes itself from the imperfect, principally by the absence of the connective vowel, and in respect to the radical vowel and its quantity, follows exactly the first perfect or perfect passive, as

φύω (perf. πέφυκα) Imperf. ἔφυνον, 2d Aor. ἔφυν (long ν).
βιόω (βεβίωκα) —(ἐβίουν) ἐβίουν, 2d Aor. ἐβίων.

The greater part, however, of the aorists of this class occur only in very anomalous verbs, whose imperfects admit no comparison therewith. In the other modes and participles they coincide with the formation in μι, except that the vowel and its quantity are quite variable, and in consequence every such aorist requires to be learned separately, from the list of anomalous verbs. See particularly the verbs βαίνω, διδράσκω, δύω, γιγνώσκω, πέτομαι, φθάνω.

* See the anomalous ΤΑΛΩ, θνήσκω, βαίνω, and ἵστημι above.

REM. 6. In the epic language there are also syncopated aorists 187 in the passive voice in *μην, σο, το*, as *λύω, ἔλυτο* (with short *υ*), even when the characteristic of the verb is a consonant, as *δέχομαι ἔδεγμην, ἔδεκτο* &c.

3. The *metathesis* of a vowel with a liquid (§ 19. 2) alters the root of a verb, in the midst of its inflection. This, however, rarely occurs. See the anomalous verbs *δέρκω, πέρθω*, and also *θνήσκω, πορεῖν*.

§ 111. ANOMALIES FROM DOUBLE THEMES.

1. By far the greater part of the anomaly in verbs, as in the declension of nouns, consists in *twofold forms* and *variety of themes*, which has been already treated above in § 92. Besides the cases there quoted, and which may be reckoned among the most common changes of conjugation, there is a great number, where the new form departs much farther from the regular form, commonly without the slightest change of signification.

2. Often, moreover, the two forms are jointly in use, and many, as *λείπω* and *λιμπάνω* *I leave*, *κτείνω* and *κτίννυμι* *I slay*, are found both ways in the best prose writers. Often, however, the one form will belong rather than another to a certain dialect, (as *ἀγινέω* for *ἄγω* *I lead*, *φυγγάνω* for *φεύγω* *I fly* are more in use with the Ionics;) or has remained in use solely with the poets, among which are to be reckoned most of the epic forms.

3. Commonly the new form, created by lengthening the simpler, does not extend beyond the present or imperfect, see § 92. 8. If the simple form in these tenses is driven wholly out of use by the latter form, the verb is hereby constituted anomalous; inasmuch as the other tenses are then derived from a verb not in use, as *βαίνω, ἔβαινον*, fut. *βήσομαι*, perf. *βέβηκα*, &c. from *ΒΑΣ*.

REM. 1. Often several such different forms are in use together, so that a verb, in the course of its declension, will have a mixture from three or even more sources. Thus from the root *ΠΗΘΩ* or *ΠΑΘΩ* exists only the aorist *ἔπαθον*. Another form, strengthened by *ν*, viz. *ΠΕΝΘΩ*, from which comes the perfect *πέπονθα* &c. expelled the simpler form from use, but has, in its turn, yielded in the present and imperfect to *πάσχω*, which, in the lexicons,

is placed at the head of the whole verb. From *ΠΕΤ'ΑΩ* is formed *πετάσω* &c. but in the perfect pass. the syncopated form *πέπταμαι*, and in the present and imperfect, nothing but the increased form *πετάννυμι* is used, &c.

- 188 REM. 2. Finally there are some verbs, which form single tenses from roots wholly diverse, whose present is more or less obsolete, as in Latin *fero, tuli, latum*. Such, particularly, in Greek are *αἰρέω, εἰπεῖν, ἔρχομαι, ἐσθίω, ὀράω, τρέχω, γέρω*, which are to be consulted in the list of anomalous verbs.

§ 112. OTHER ANOMALIES.

1. Many new forms of verbs are of such a kind, that few or no examples precisely similar of such a change in the root are extant in the language; as the example given above of *ἀγινέω* from *ἄγω*, and *πάσχω* from *ΠΕΝΘΩ*, and among those quoted below as anomalous, *ἐσθίω* from *ἔδω*, *ἐλαύνω* from *ἐλάω*, &c. Most, however, stand in some visible analogy with others, and must therefore be comprehended in one survey, to be more easily remembered.

NOTE. When, in the following examples, two forms are connected by *and*, this word shows that both are in use; where, however, the word *from* stands, the latter form is either wholly obsolete, and only to be recognised in the tenses formed from it, or belongs only to the ancient poets.

2. One of the easiest changes is *ω* into *έω* or *άω* (contr. *ῶ*); as *ρίπτω* and *ρίπτέω* *κτυπέω* from *ΚΤΤΠΩ* (thence *ἔκτυπον*), *δαμάω* from *ΔΕΜΩ* (thence *ἔδαμον*).

As often, therefore, as the regular inflection of a verb was attended with any difficulty, or even productive of indistinctness or want of euphony, it was inflected as if the present ended in *έω*, e. g.

ἔψω, fut. *ἐψήσω* *αὔξω*, *αὔξήσω* *μένω*, *μεμένηκα*
τύπτω, *τύψω* and *τυπτήσω* *μέλλω*, *μελλήσω*.

3. The verbs in *ω* pure sometimes take the termination *σκω*, as *γηράω* and *γηράσκω*, *γινώσκω* from *ΓΙΝΩΩ*.—
στερέω and *στερίσκω*.

4. Before the termination, *v* is sometimes interposed, as *δάκνω* from *ΔΑΚΝΩ*, whence *ἔθακον*. See also below *τέμνω* and *κάμνω*.

By this process, from *λω* and *ύω*, come *ίνω* and *ύνω*, as *πίνω* from *ΠΙΝΩ*, *τίλω* and *τίνω*, *θύω* and *θύνω*,—and from *άω* come *άνω* and *αίνω*, as *φθάνω* from *ΦΘΑΝΩ*, *βαίνω* from *ΒΑΝΩ*.

5. Trisyllables and polysyllables in *άνω* and *αίνω* have, for the most part, as a radical form a theme in *ω*, which at the same time forms some tenses as from *έω*, viz. 189

βλαστάνω from *ΒΛΑΣΤΩ*, 2d Aor. *ἔβλαστον*, Fut. *βλαστήσω*.

όλισθάνω and *όλισθαίνω*, 2d Aor. *ὤλισθον*, Fut. *όλισθήσω*.

Those in *άνω* are accustomed to insert a nasal in the radical syllable of the word, but also to shorten the radical vowel, if it be long, in the following manner, viz.

λείπω and *λιμπάνω*, *φεύγω* and *φυγγάνω*, *λήθω* and *λανθάνω*.

See also below *θιγγάνω*, *λαμβάνω*, *λαγχάνω*, *μανθάνω*, *πυνθάνομαι*, *τυγχάνω*.

REMARK ON NOS. 4 and 5. The termination *άνω* has the penult short; *ίνω* and *ύνω*, on the other hand, have it long, both with very few exceptions.

6. A very common change is also *ω* into *νῦμι*,* as *δείκνυμι* from *ΔΕΙΚΩ*, whence *δείξω*, &c. See below *ἄγνυμι*, *ὄρνυμι*, *ὁμόρηνυμι*, *ζεύγνυμι*.

When a vowel precedes this termination, the *v* is usually doubled, and *ο* is changed into *ω*, e. g.

κρεμάω and *κρεμάννυμι*, see below *κεράννυμι*, *πετάννυμι*,

σκεδάννυμι,—*ζέω* and *ζέννυμι*, see below *κορέννυμι*,

σβέννυμι, *στορέννυμι*,—*χόω* and *χώννυμι*, see below

ζώννυμι, *ρώννυμι*, *σιρώννυμι*, *χρώννυμι*.

7. Several also, like the verbs in *μι*, have a reduplication in the present, as *γινώσκω* from *ΓΙΝΩΩ*, whence *γνώσομαι*. So also *μιμνήσκω*, *πιπράσκω*, &c. In like manner *μένω* and *μίμνω*, *πίπτω* from *ΠΙΕΤΩ*, *γίγνομαι* from *ΓΕΝΩ*.

* See above § 106 Rem. 6.

8. Sometimes from one of the tenses a *new theme* is formed, and the derivations from this occur partly as anomalies in the common dialect, and partly, and this more commonly, are used as poetical peculiarities; such as the Fut. *ἴστηξω*, (see above the 4th remark to *ἴστημι*,) and *τεθνήξω* (see *θνήσκω*,) from *ἴστηκα* and *τέθνηκα*, derived as from present tenses. Imperative *οἶσε* as from Fut. *οἶσω* (see *φέρω*.)

- 190 Particularly does the 2d Aor. occasion in some verbs a new formation as from *έω*,—as well the 2d Aor. active on account of its infinitive in *εἶν*, as the 2d Aor. passive when it has an active signification, by the ending *ην*. Examples of the former are several anomalous verbs belonging to no. 5 above, as *μαθεῖν*, *τυχεῖν*,—*μαθήσομαι*, *μεμάθηκα*, *τεύχηκα*. Of the latter is *χαίρω*, *ἐχάρην*,—*κεχάρηκα*, *κεχάρημαι*.

§ 113. ANOMALY IN SIGNIFICATION.

1. This whole subject belongs properly to the Syntax, where we must treat of the signification of the several forms of the conjugations, which cannot be separated from the rules respecting the connection of words. Those cases only can here be enumerated, in which the variation in signification is in certain verbs so common, that this anomaly is to be observed as belonging to the formation itself, as in Latin *odi*; *hortor*; *audeo*, *ausus sum*. Cases of this kind are in Greek far more numerous and more various.

2. The perfect sometimes has the force of the present. The transition from the former tense to the latter, may be rendered conceivable, by reflecting, that in the perfect tense the mind rests often not so much on the past action, as on the present state or condition that resulted from it. Thus *τέθνηκα* signifies properly *I have died*; but regarding the consequent state as permanent, it signifies *I am dead*, and is accordingly a present tense. In some other verbs, the original perfect was still farther lost, as *πτάομαι* *I acquire*, in the perfect *κέκτημαι* *I have acquired*. The consequence of acquisition is possession, and thus *κέκτημαι* came to signify simply *I possess*, without any thought of a past acquisition.

In every such case, it is to be understood that the *pluperfect* is an *imperfect*.

REM. 1. Sometimes the perfect is to be understood, like the middle voice, *reflectively*. In this case, it becomes a present intransitive, as in the verb ἵστημι *I place*, ἔστηκα *I have placed*; reflectively *I have placed myself*, i. e. *I stand*.

REM. 2. It easily happens, moreover, where the ideas are near akin, that the present tense itself assumes the signification of the perfect made present in this manner, or the reverse; whereby the present and perfect often come to have the same meaning, especially in the poets, as μέλει *it goes to the heart*, μέμηλε *it went to the heart*, that is, *I take an interest*; hence both mean *I feel interested*, *I care for*. Δέχομαι *I perceive*, ὤδομαι *I have perceived*, that is, *I see*. It is particularly common that the perfect becomes present in verbs, which signify *to sound*, *to call*, as κέκραγα *I scream*, τρίζω and τέτρεγα *I hiss*.

3. To the anomaly of signification belongs a departure from the signification of the *voice*. The most prominent case of this is that of the *deponent verbs*, or those which, with a passive or middle form, have an active signification. This irregularity is very common in Greek, as is apparent from the lists of verbs already given.

REM. 3. Several deponents of the middle voice are nevertheless used in the perfect passive in a passive sense, and form in addition to this tense only a 1st Aor. passive; see above, in the list of baryton verbs, βιάζομαι, δέχομαι, ἐργάζομαι. 191

Future Middle.

4. Very common is the case of verbs in the active voice, which make little or no use of the *future active*, and employ instead the *future middle*, which then has the transitive or intransitive signification connected with the active voice; and of such a verb the remainder of the middle voice, with its appropriate signification, is usually not employed. This occurs in several of the most familiar verbs, as ἀκούω *I hear*, ἀκούσομαι (never ἀκούσω) *I shall hear*. Examples also of this are furnished above in the lists of baryton and contract verbs. See also the 8th remark before the first of these lists.

REM. 4. Very often the future middle is used for the future passive, § 136. 3.

5. Under the head of anomaly in signification, must also be reckoned the distinction of *causative and immediate signification*. This is commonly expressed by different verbs, of which the one is derived in part from the other. In all languages, however, and particularly in Greek, there are verbs, which express in one form an action both directly and as occasioned or caused. Thus φαίνεῖν signifies immediately *to appear*, and causatively *to make appear*, that is, *to show*. Καθίζειν, in like manner, signifies *to sit* and *to set*. In the older dialect this appears to have been very common, and thence it may be accounted for, that several verbs have one of these significations in one part, and one in another, and are hence accounted *anomalous*, as we have seen above in ἵσταναι.

§ 114. LIST OF ANOMALOUS VERBS.

NOTE 1. All wholly obsolete themes, which are *assumed* merely for the explanation of those in actual use, are here, as throughout this grammar, printed in *capital letters*. Every theme, on the other hand, in actual use, is given in the common character. It is to be observed of those obsolete themes, moreover, which are not in every instance set down, but are occasionally left to the attentive student to supply, that they are merely formed by grammarians from analogy, and are not regarded as having any existence historically in the language.

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2. To facilitate the use of the list, these obsolete themes, where it is requisite, are inserted alphabetically in the table. Supposing then, that the learner is able to discover the *regular theme* of the verbs, which occur in reading, according to the general rules, this theme is found in its alphabetical place, with reference to the form in common use. Thus ἐπράθην is derived from ΠΡΑΩ, and this in the list refers to πιπράσκω.

Yet the merely apparent themes, which are formed by syncope or metathesis, are given only by their first letters; thus βιβληκα by ΒΑ which refers to βάλλω.

3. Of every verb, not the anomalous forms only are given, but all the forms in use, except such as are of themselves apparent. Here the same remark is to be made, as on occasion of the first catalogue of the regular verbs, note 2.

4. Whatever signification, active, passive, middle, or intransitive, prevails in the present tense, the same extends also to every other tense, where *pass.* or *mid.* or some other indication is not specially given. Thus when in βούλομαι the future βουλήσομαι

is borrowed from the middle, and the aor. ἡβουλήθη from the passive, we are to understand, that only these two forms occur in the signification which βούλομαι has in the present, and consequently that no aorist ἡβουλησάμην and no future βουληθήσομαι is in use.

List of anomalous verbs.

A.

ἄγαμαι *admire*, Pres. and Imperf. like ἵσταμαι, fut. ἀγάσομαι, aor. ἡγάσθην.

ἄγνυμι *break*, forms from ΑΓΩ f. ἄξω &c. (see § 112. 6.) and has commonly the syllabic augment, § 83 Rem. 6. Aor. ἔαξα, aor. pass. ἐάγην (short α). The 2d perf. ἔαγα has the passive signification, *am broken*.

ἄγορεύω see εἰπεῖν.

ἄγω *lead*, has a reduplication in the 2d aor. ἤλαγον, ἀγαγεῖν &c. (see § 84 Rem. 3.)—Perf. ἤχα and with an anomalous reduplication, ἀγήοχα. Perf. pass. ἤγμαι.—MID.

αἰνέω *praise*, f. αἰνέσω &c.—Perf. pass. ἤννημαι, but 1st aor. pass. ἡνέσθην (see § 95 Rem. 3.)

αἰρέω *take*, αἰρήσω—ἡρέσθην (see § 95 Rem. 3.)—Aor. act. εἶλον, ἔλεῖν &c. from ΕΛΩ.—MID. The Ionics have in the perfect a peculiar reduplication ἀραιρηκα, ἀραιρημαι, with the smooth breathing.

αἰσθάνομαι *perceive*, f. αἰσθήσομαι &c.—Aor. ᾗσθόμην (see § 193 112. 5.)

ἀλέξω *avert*, f. ἀλεξήσω (see § 112. 2.) Aor. Mid. ἀλέξασθαι (from ΑΛΕΞΩ.)

ἄλέω or ἀλήθω *grind*, f. ἀλέσω (ἀλῶ) perf. pass. ἀλήλεσμαι.

ἀλίσκομαι* *am captured*, forms its tenses from ΑΛΙΩΩ, as follows, fut. ἀλώσομαι and (with active form but passive meaning) syncop. Aor. (§ 110 Rem. 5,) ἤλων, better ἐάλων (pl. ἐάλωμεν, &c.) Inf. ἀλῶναι, Subj. ἀλῶ, ᾧς, &c. Opt. ἀλοίην, Part. ἀλούς. Perf. (in like manner with passive meaning,) ἤλωκα, ἐάλωκα.—Αναλλίσκω see in its order.

*The active of this verb never occurs, but instead of it always αἰρεῖν.

ἀμαρτάνω *am frail, err*, ἀμαρτήσομαι. Perf. -ηκα.—Aor. ἤμαρτον. (See § 112. 5.)

ἀμβλίσκω *miscarry*, fut. ἀμβλώσω &c. from ἀμβλόω.

ἀμπέχω and ἀμπισχοῦμαι, see below in ἔχω.

ἀυγιέννυμι, ΑΜΦΙΕΩ, see above in ἔννυμι, § 108. III.

ἀναίνομαι, see the list of regular verbs.

ἀναλίσκω *consume, expend*, forms its tenses from ἀναλόω. With the Attics it has no augment, as ἀνάλωσα. In other dialects it is alternately ἀνήλωσα and ἡνάλωσα, and the same in the perfect.

ἀνοίγω or ἀνοίγνυμι, see οἶγω.

ἀρέσκω *satisfy, please*, Fut. ἀρέσω &c. Perf. Pass. ἤρεσμαι.—MID.

ΑΡΩ (*fit*) Fut. ἄρω, 2d Aor. ἤραρον.—Perf. ἄραρα, with present signification.

αὔξω and αὐξάνω *increase*, Fut. αὐξήσω (see § 112. 2.)—PASS. with Fut. Mid. means *increase intransitively*.

ἄχθομαι *am indignant*, ἀχθέσομαι, ἄχθέσθην.

B.

βαίνω *go*, Fut. βήσομαι, Perf. βέβηκα, 2d Aor. ἔβην like ἔστην, accordingly also ἔβημεν, βῆναι βῆθι* βήτω βαλην, βῶ. Some of the compounds have also a passive, as παραβαίνω *I transgress*, Perf. Pass. παραβέβᾶμαι, Aor. Pass. παρεβάθην. Verbal Adjective βατός.—All these forms come from ΒΑΩ, and conform entirely 194 to ἵστημι, except in the Present.—The abbreviated forms of the Perfect, as βεβᾶσι, βεβώς, (see § 110 Rem. 4,) are in this verb exclusively poetical.

This verb has with the Ionics also the causative signification *to bring*. This signification is exclusive in the Fut. Act. βήσω and the 1st Aor. ἔβησα. See also § 113. 5.

βάλλω *throw*, Fut. βαλῶ, sometimes also βαλλήσω (§ 112. 2,) Aor. ἔβαλον, Perf. βέβληκα, 1st Aor. Pass. ἐβλήθην. See § 110. 1.—MID.

* Shortened in composition, as κατάβα.

BAΩ, see *βαίνω*.

βιβρώσκω eat, from *BPOΩ*, Fut. *βρώσω*, (*βρώσομαι*,) &c. Aor. *ἔβρω*. See § 110 Rem. 5.

βιόω live, Fut. *βιώσομαι*, 1st Aor. *ἐβίωσα* and 2d Aor. *ἐβίων*, of which, for the most part, the other modes only are in use, as *βιῶναι*, Part. *βιούς*, Opt. *βιώην*. See § 110 Rem. 5.—MID.

BA—see *βάλλω*.

βλαστάνω sprout, *βλαστήσω*, *ἔβλαστον*. See § 112 Rem. 5.

βόσχω feed, Fut. *βοσκήσω*, &c. See § 112. 2.

βούλομαι will, *βουλήσομαι*, Perf. *βεβούλημαι*, Aor. *ἐβουλήθην*, *ἠβουλήθην*. With respect to the augment, see § 82 Rem. 3.

BPO—see *βιβρώσκω*.

I.

γαμέω marry, Fut. *γαμέσω*, Att. *γαμῶ*.—Aor. *ἔγημα*, *γῆμαι*, &c. from *ΓΑΜΩ*. Perf. *γεγάμηκα*, &c.—PASS. with Fut. Mid. *take as husband, marry*.

ΓΕΝΩ. To this root, which corresponds with the Latin *gigno* *genui*, belong two significations; the causative *beget*, and the immediate or intransitive *am born, become*. The voices are anomalously mingled. Of the Active nothing but the Perfect *γέγονα* is in use; all the rest of either signification belongs to the *medio-passive* voice. The whole, as found in actual use, may be reduced to a twofold present as follows, viz.

1) *γείνομαι* has only the signification of *birth*, (poetically in the present tense,) *am born*. The Aor. *ἐγενόμην* is used transitively, *beget, bear*.

2) *γίγνομαι* (ancient and Attic; more recently *γίνομαι*,) Fut. *γένήσομαι*, Aor. *ἐγενόμην*, Perf. *γεγέννημαι*, or (in the active voice) *γέγονα*. All these parts of the verb signify intransitively *born*, or simply *become, fieri*. To these unites itself the signification of simply *to be*, since *ἐγενόμην* and *γέγονα* are also used as preterites to *εἶναι*.

γινώσκω (ancient and Attic; more recently *γινώσκω*,) *know*, from *ΓΙΝΩΩ*, Fut. *γνώσομαι*, Aor. *ἔγνων*, Plur. *ἔγνωμεν*, &c. Inf.

γνώναι. Imp. γνῶθι, γνῶτω, &c. Opt. γνῶῖην. Part. γνούς. See § 110 Rem. 5.—Perf. ἔγνωνκα, Pass. ἔγνωσμαι.

Δ.

δάκνω bite, from ΔΗΚΩ, Fut. δήξομαι, Perf. δέδηχα, &c. Aor. ἔδακον. See § 112. 4.

δαμάω, see under δέμω.

δαρθάνω sleep, Fut. δαρθήσομαι, Perf. δεδάρθηκα, Aor. ἔδαρθον. See § 112. 5.

δεῖ, see δέω.

δείκνυμι show, Fut. δείξω, &c. See § 107. § 112. 6.—MID.

ΔΕΙΩ Epic δίω. From this ancient present is derived the 1st Perf. δέδοικα (see 1st and 2d Perf. § 97 Rem. 1.) and the 2d Perf. δέδια (short ι), both of which have the force of the Pres. I fear. From δέδια are derived the syncopated forms δέδιμεν, δέδιτε, ἔδεδισαν, and an Imper. δέδιθι. See § 110 Rem. 3.—Fut. δέισομαι, Aor. ἔδεισα.

δέμω build, Aor. ἔδειμα, Perf. δέδμηκα. Compare § 110. 1. and § 112. 2.—MID. The same theme furnishes tenses also to δαμάω tame, Aor. ἔδαμον, Perf. δέδμηκα, Aor. Pass. ἔδάμην and ἔδμήθην.

δέομαι, commonly δέρομαι or δέδορκα, see, regard, Aor. ἔδρακον, see § 96 Rem. 4, also ἔδράκην and ἔδερχθην, all active.

δέω bind, δήσω, ἔδησα—δέδεκα, δέδεμαι, ἔδέθην. See § 95 Rem. 3. The 3d Fut. δεδήσομαι (see § 99 Rem. 1.) takes the place of the 1st Fut. δεθήσομαι which is not Attic.—MID.

δέω fail, want, Fut. δεήσω, &c. is commonly impersonal, as δεῖ, there is wanting, il faut, Subj. δέη, Opt. δέοι, Inf. δεῖν, Part. δέον, Fut. δεήσει, &c. The Pass. δέομαι I need, is never impersonal, δεήσομαι, ἔδεήθην.

ΔΗΚΩ, see δάκνω.

196 διδάσκω teach, loses σ in its formation; διδάξω, δεδίδαχα, &c. MID.

διδράσκω escape, run away, is found only in composition (ἀποδιδράσκω διαδιδράσκω)—from ΔΡΑΩ, Fut. δράσομαι, Perf. δέδρακα—2d Aor. ἔδραῖν, αῖς, ᾶ, ᾶμεν &c. 3d Plur. ἔδραν (for ἔδρασαν),

Subj. δρῶ, ᾗς, ᾗ &c. *Opt.* δρῶην. *Imper.* δρᾶθι. *Inf.* δρᾶναι. *Part.* δρᾶς. See § 110 Rem. 5. This must not be confounded with the regular

δράω *do*, see above in the list of Contracts.

δίδωμι *give*, see § 107.—MID.

δοκέω *seem, think*, from ΔΟΚΩ, Fut. δόξω &c. The Perfect is borrowed from the passive δέδογμαι *have appeared*. The regular formation δοκήσω, &c. is less usual.

ΔΟΩ, see δίδωμι.

ΔΡΑΣ, see διδράσκω.

δύναμαι *can*, Pres. and Imperfect like ἴσταμαι, 2d. pers. Pres. δύνασαι better than δύνη, which is only Subjunctive. With regard to the Augment, see § 82 Rem. 3. Fut. δυνήσομαι, Aor. ἠδυνήθην, (also ἔδυνάσθην), Perf. δεδύνημαι. Verbal Adjective δυνατός.

δύω. This verb originally connects the immediate signification *enter*, with the causative *inclose*, see § 113. 5. In the common usage it has only the latter (*to inclose, to sink, &c.*) and retains this meaning in Fut. and 1st Aor. δύσω, ἔδυσα, Pass. ἔδυσθην. See § 95 Rem. 3. The MID. δύομαι *inclose myself*, δύσομαι, ἔδυσάμην passes into the intransitive meaning *enter, submerge, &c.* which, however, again reverts to a transitive meaning, as *enter a garment*, that is, *dress*. These significations of the immediate kind are retained in the active voice in the Perf. δεδύκα, and the 2d Aor. ἔδυν, δύναι, δύς, δύνθι, δύντε. See § 110 Rem. 5. To this is to be added a new active form δύνω, which is almost equivalent in signification with the middle δύομαι.

E.

ἐγείρω *awake* transit. regular in the Act.—Perf. ἐγήγερα. The MID. has the immediate or intransitive signification *awake*, and has in the Aor. ἠγρόμην, see § 110 Rem. 1. The 2d Perfect with an anomalous reduplication

ἐγρήγορα

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belongs, like other 2d perfects, to the immediate signification, but

passes over into a new *present* signification, *I have awaked*, that is, *I am awake, I wake*.* Pluperf. with force of Impf. ἐγρηγόρειν.

ἔδω, see ἐοθίω.

ἐδοῦμαι, see ἔζομαι.

ἔζομαι, καθιζομαι, sit. Fut. καθεδοῦμαι. See § 95 Rem. 8.

ἐθέλω and θέλω will, Fut. ἐθελήσω, θελήσω, &c. See § 112. 2.

ἔθω am wont; instead of this present, use is made of the anomalous perfect εἴωθα.

εἶδω see, an ancient verb, of which, in this acceptance, only εἶδον, ἰδεῖν, ἰδέσθαι, &c. are in use as the Aorist of the verb ὁράω, and are to be seen under that verb. In the Epic language, however, some other parts of εἶδω are found as tenses of the same verb. See on this subject and on the tenses which have the signification know (οἶδα, ᾔδειν, εἴσομαι,) above § 109 and § 113. 2.

εἶκω. Of this verb there is used as a *Present* the Perf. εἶκα am like, seem. Part. εἰκώς, Att. εἰκώς, Neut. εἰκός; (Ion. οἶκα, οἰκώς, οἰκός,) Pluperf. ἐήκειν. See § 83 Rem. 7 and 9. The verb εἶκω yield, see among the regular verbs.

εἵμαρται, see ΜΕΙΡΟΜΑΙ.

εἶμι and εἴμι, see § 108.

εἶπεῖν say, 2d Aor. Indic. εἶπον, Imper. εἰπέ. This is more common than the 1st Aor. εἶπα, see § 96 Rem. 1. Imperat. εἰπόν with anomalous accent, εἰπάτω &c. Inf. εἶπαι.

With this Aorist, use has closely connected the Fut. ἐρῶ (Ion. ἐρέω) from εἶρω—and from ΠΕΩ the perfect εἶρηκα, see § 82 Rem. 2.—Perf. pass. εἶρημαι, Aor. pass. ἐρρήθην and ἐρρέθην—3d Fut. instead of the common Fut. pass. εἰρήσομαι.

For the present of this verb, φημί is used, see § 109, sometimes also ἀγορεύειν (properly to speak in public), particularly in composition, as ἀπαγορεύω forbid, interdict, ἀπείπον forbade. In some compounds λέγω furnishes the present, as ἀντιλέγω, ἀντεῖπον.

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εἶρω, see εἶπεῖν and ἔρομαι.

εἴωθα, see ἔθω.

* In most lexicons this perfect is found under ἐγρηγορέω or γρηγορέω, which are forms of a degenerate period of the Greek language.

ἐλαύνω *drive*, Fut. ἐλάσω (short α) &c. Perf. ἐλήλακα—Pass. perf. ἐλήλαμαι, Aor. ἤλάθην, Verbal adj. ἐλατός (less correct ἤλασθην, ἐλαστός.) The theme ἐλάω is rare in the present; but ἐλῶ, ἐλᾶς, ἐλᾷ &c. Inf. ἐλᾶν, is the prosaic Attic future, § 95 Rem. 6.

ΕΛΕΥΘΩ, ΕΛΘΩ, see ἔρχομαι.

ΕΛΩ, see αἰρέω.

ΕΝΕΓΚΩ, ΕΝΕΙΚΩ &c. see φέρω.

ἐννυμι, see § 108.

ἐπιστάμαι *understand*, Imperf. ἠπιστάμην (thus far like ἵσταμαι) Fut. ἐπιστήσομαι, Aor. ἠπιστήθην.

ἐπω *am employed, pursue*. This ancient verb, of which for the most part compounds only are in use, has the augment εἰ (διεῖπον), and an Aorist ἔσπον, σπεῖν, σπών, (ἐπέσπον, ἐπισπεῖν, μετασπών, which are rather poetical.)

ἐπομαι *follow*, εἰπόμην, ἔπομαι. This very common middle verb has an Aorist, which corresponds with that of the active ἐπω, except that in the indicative it is aspirated, ἐσπόμην, σπέσθαι, σποῦ, which forms occur chiefly in composition.

ΕΡΓΩ and ἔρδω, see ῥέζω.

ἐρέω, see ἔρομαι and compare εἰπεῖν.

ἔρομαι *ask*, occurs in the common language only as an Aorist, ἠρόμην, ἥρετο, whence also the other modes are found. The infinitive nevertheless is written both ἔρεσθαι and ἐρέσθαι,—Fut. ἐρήσομαι. The defective parts are supplied from ἐρωτάω. The Ionians however make use of the present, but write it εἶρομαι, εἰρόμην, εἰρήσομαι. The Epic dialect has an active form ἐρέω.

ἐρῶ go away, ἐρῶήσω, ἤρῶησα, see § 112. 2.

ἔρχομαι *go*, from ΕΛΕΥΘΩ, Fut. ἐλεύσομαι, Aor. ἤλυθον commonly ἦλθον, ἐλθεῖν, Imperat. ἐλθέ, (see § 103 Rem. I. 3.) &c. Perf. ἐλήλυθα.—Besides this and especially in composition, several tenses of εἶμι are more in use than those which belong to this root. See § 108.

ἐσθίω *eat*, from ἔδω, Fut. ἔδομαι, § 95. Rem. 10. Perf. ἐθήδοκα,

Perf. pass. ἔδεδεσμαι, Aor. pass. ἠδέσθην.—Aor. act. ἔφαγον (from ΦΑΓΩ.)—Verbal adj. ἐδεστός.

199 ἔσπον, ἐσπόμην, see ἔπω.

εὐδω, καθεὐδω *sleep*, f. εὐδήσω, καθευδήσω. Augment καθευδον, καθευδον, and ἐκάθευδον.

εὐρίσκω *find*, from Ε΄ ΤΡΩ, Aor. εὕρον, Imper. εὕρέ, Fut. εὕρησω &c. See § 112. 2.—Aor. pass. εὕρεθην, Verbal adj. εὕρετός.—Augment § 83 Rem. 2.—MID.

ἔχω *have*, f. ἔξω, with the aspir. (see § 18 Rem. 3.)—Aor. (as if from ΣΧΩ) ἔσχον, σχεῖν, Subj. σχῶ, σχῆς &c. (compound παράσχω, παράσχης). Opt. σχοίην. Imperat. σχές. MID. ἐσχόμην, Imperat. σχοῦ (παράσχου). Hence a new future σχήσω, Perf. ἔσχηκα &c. Aor. pass. ἐσχέθην. Verbal adj. ἐκτός and σχετός.

From the aorist, σχεῖν is derived a new form of the present, ἴσχω, which in particular significations, such as *hold*, *seize*, &c. is preferred, in which also the Fut. σχήσω more properly belongs to this present. From ἔχω there are the following anomalous compounds to be remarked, viz.

ἀνέχω which, only in the middle ἀνέχεσθαι, with the signification *to bear*, *endure*, has the double augment in the imperfect and Aor. ἠνεσχόμην, ἠνεσχόμην, see § 86 Rem. 4.

ἀμπέχω *enclose*, Imperf. ἀμπεῖχον, Fut. ἀμφέξω, Aor. ἤμπισχον, ἀμπισχεῖν.—MID. ἀμπέχομαι or ἀμπισχνοῦμαι *wear*, ἀμφέξομαι, Aor. ἠμπισχόμην.*

ὑπισχνοῦμαι *promise*, F. ὑποσχήσομαι, Aor. ὑπεσχόμην, Imp. commonly from the passive, ὑποσχεθῆτι.—Perf. ὑπέσχημαι. ἔψω *cook*, f. ἐψησω &c. Verbal adj. ἐφθός or ἐψητός, ἐψητέος. 'ΕΩ and 'ΕΩ, see § 108.

Z.

ζάω *live*, has according to § 105 Rem. 3. ζῶ, ζῆς, ζῇ, &c. Imperf. ἔζων, ἔζης, &c. Inf. ζῆν. Imperat. ζῆ and ζῆθι.

* The π stands here, on account of following χ, instead of φ: properly ἀμφέχω, ἤμφισχον, instead of ἀμφιέσχον, ἀμφισχεῖν &c.

ζεύγνυμι join, connect, f. ζεύξω &c. See § 112. 6.—2d Aor. pass. ἐζύγην.

ζώννυμι gird, f. ζώσω &c. Perf. pass. ἔζωσμαι, see § 112. 6.—MID.

ἦμαι, see § 108.

ἦμί, ἦν, see above in φημί § 109.

200

Θ.

ΘΑΝΩ, see θνήσκω.

ΘΑΦΩ, perfect as present τέθηπα I am astonished, where the second aspirate is changed, while in the Aorist ἔταφον, the first is changed; see aspirates, § 18. This verb is to be distinguished from θάπτω, ἐτάφην, in the list of baryton verbs.

θέλω, see ἐθέλω.

θέω run, f. θεύσομαι or θευσοῦμαι, see § 95 Rem. 5 and 9.

The other tenses are supplied as in τρέχω.

θιγγάνω touch, formed from θίγω, Fut. θίξω and θίξομαι, Aor. ἔθιγον.

θνήσκω die, from ΘΑΝΩ, Aor. ἔθανον, Fut. θανοῦμαι, Perf. τέθνηκα, as from ΘΝΑΩ, see § 110. 3. Hence in common language the following abbreviated forms, according to § 110 Rem. 4. τέθναμεν, ατε, τεθναῖσιν, ἐτέθνασαν, τεθνάσαι, τεθναίην, τέθναδι. Part. τεθνηκώς, commonly masc. and neut. τεθνεώς (derived from τεθναώς, τεθναός,) G. εἰς, fem. τεθνεῶσα.—From τέθνηκα, however, is derived an Attic form of the future τεθνήξω or τεθνήξομαι.

ΘΡΕΦ—see τρέφω. ΘΡΕΧ—see τρέχω. ΘΥΦ—see τύφω.

θύω sacrifice, θύσω &c.—1st Aor. pass. ἐτύθην (short υ) see § 18 Rem. 2. and § 95 Rem. 3.

I.

ἵζω, καθίζω set, set myself; MID. set myself, sit, fut. ἰζήσω, καθιζήσω, or καθιώ (for καθίσω according to § 95 Rem. 7.) Aor. ἐκάθισα &c.

ἰκνέομαι come, more commonly ἀφικνέομαι, f. ἵξομαι, Aor. ἰκόμην, Perf. ἵγμαι (ἀφίγμαι, Inf. ἀφίχθαι).—The radical form ἵκω is Epic.

ἰλάσκομαι Mid. *expiate, atone, propitiate*, Fut. ἰλάσομαι (short α).

ἵπταμαι, see πέτομαι.

ἴσημι, see οἶδα, § 109.

ἴστημι, see § 107, with Rem. II.—ἐπίσταμαι see in *E*.

ἴσχω, see ἔχω.

ἴσθ, see εἶμι, § 108.

201

K.

καθίζομαι, καθεύδω, κάθημαι, καθίζω, see ἕζομαι, εὐδω, ἤμαι, ἵζω.

καίω *burn* transit. Att. κάω (with long α and without contraction,) f. καύσω &c. (see § 95 Rem. 5.) PASS. 1st Aor. ἐκαύθην, and 2d Aor. ἐκάην (short α), Verbal adj. καυτός, καυστός, καυστέος. The Epic poets have also a 1st Aor. without σ, ἔκηα.

καλέω *call*, f. καλέσω, Att. καλῶ and καλοῦμαι,—ἐκάλεσα, ἐκέληκα, ἐκλήθην, &c.—Perf. pass. κέκλημαι *am called, my name is*. Opt. κεκλήμην, κέκληο &c. See § 98 Rem. 8.—MID.

κάμνω *tire*, from ΚΑΜΩ, see § 112. 4. Aor. ἔκαμον, Fut. καμοῦμαι, perf. κέκμηκα, as from ΚΜΑΩ, see § 110. 3.

κῆμι, see § 109.

κεράννυμι *mix*, from κεράω, see § 112. 6. f. κεράσω, Aor. ἐκέρασα (with short α).—A syncope with a long α takes place in the Aorist Mid. ἐκραςάμην, Perf. κέκρακα, Pass. κέκραμαι, ἐκράσθην. We also find κεκέρασμαι, ἐκεράσθην.—MID.

κίχρημι, see χράω.

κλαίω *weep*, Att. κλάω (with long α and without contraction), f. κλαύσομαι or κλαυσσῶμαι, Aor. ἔκλαυσα, see § 95 Rem. 5. The Fut. κλαίῃσω or κλαήσω is rarer.—Verbal adjec. κλαυτός, κλαυτός, κλαυστέος.—MID. is rare.

κορέννυμι *satiate*, f. κορέσω &c. see § 112. 6. Perf. pass. κεκόρησμαι (Ion. κεκόρημαι). This is not to be confounded with the regular κορέω, -ήσω *sweep*.

κράζω commonly κέκραγα *cry*, see § 113 Rem. 2. κέκραγμεν, κέκραχθι &c. see § 110 Rem. 3.—Fut. κεκράξομαι.

ΚΡΑ—see κεράννυμι.

κρεμάννυμι *hang*, Pass. κρεμάννυμαι *am hung*, and as MID. *hang myself*; κρέμαμαι, (like ἵσταμαι) *hang intransit.* to which belong Subj. κρέμωμαι, Opt. κρεμαίμην and κρεμοίμην.—Fut. Act. κρεμάσω (short α), Att. κρεμῶ, ᾗς, ᾗ, &c. The Aor. pass. ἐκρεμάσθην is common to the Mid. and intransit. signification; but the Fut. pass. κρεμασθήσομαι belongs solely to κρεμάννυμαι. In consequence of which the intransitive has a peculiar future, κρεμήσομαι *I will hang*.

κυνέω *kiss*, f. κυνήσομαι, or (from ΚΥΩ) κύσω, ἔκυσα (short υ.) The compound προσκυνέω *kneel, adore*, is regular.

A.

202

λαγχάνω *obtain* (by lot or fortune,) from ΑΗΧΩ, f. λήξομαι, Aor. ἔλαχον, Perf. εἴληχα, § 82 Rem. 2, or ἐλόγηχα (as if from ΑΕΓΧΩ.)

λαμβάνω *take*, from ΑΗΒΩ, f. λήψομαι, Aor. ἔλαβον, Perf. εἴληφα, see § 82 Rem. 2.—MID. The Ionics form λελάβηκα, see § 112. 8. and (from ΑΑΜΒΩ) λάμψομαι, ἐλάμφθην, λέλαμμαι.

λανθάνω, rarer λήθω, *am hid*, λήσω, ἔλαθον, ἐλέθηα.—MID. λανθάνομαι, rarer λήθομαι, *forget*, λήσομαι, ἐλαθόμην, ἐλέησμαι.

λέγω *say*, has in this simple form no perfect active whatever; in the pass. it has λέλεγμαι, ἐλέχθην. In its compounds, in the signification of *gather*, it has εἴλοχα (συνείλοχα), εἴλεγμαι (see § 82 Rem. 2,) Aor. pass. ἐλέγην, see § 100 Rem. 4, and a MID. Also διαλέγομαι *converse*, has διείλεγμαι, but in the Aorist διελέχθην.

ΑΗΒΩ, see λαμβάνω.

λήθω, see λανθάνω.

ΑΗΧΩ, see λαγχάνω.

λούω *wash*. In this verb the Attic dialect almost without exception omits the connective vowel before the termination, as 3d pers. Impf. ἔλου, 1st pl. ἐλουμέν, Pass. λούμαι &c. λούσθαι, see § 110 Rem. 2.—MID.

λυά *loose*, λύσω &c. Perf. pass. λέλυμαι, 1st Aor. pass. ἐλύθην, § 95 Rem. 3.—MID.

M.

μανθάνω *learn*, from ΜΗΘΩ, Aor. ἔμαθον, f. μαθήσομαι, Perf. μεμάθηκα, see § 112. 5.

μάχομαι *contend*, fut. μαχέσομαι, commonly μαχοῦμαι. See § 95 Rem. 8. Aor. ἐμαχεσάμην, Perf. μεμάχεσμαι and μεμάχημαι. Verbal Adjectives μαχετέον and μαχητέον.

μείρομαι *obtain*, Aor. ἔμμορον, Perf. ἔμμορα. From the *causative* sense of ΜΕΙΡΩ, allot, (whence μέρος *part*,) comes the Perfect Pass. εἵμαρται *it is fated*, an impersonal form, where also the εἰ is instead of the reduplication, see § 82 Rem. 2. Part. εἵμαρμένος.

203 μέλλω *shall, am about, intend*, Fut. μελλήσω &c. For the augment, see § 82 Rem. 3.

μέλω *concern, go to heart*, is in the Active voice used principally in the 3d pers. μέλει, μέλουσι, Fut. μελήσει, &c. (Epic Perf. μέμηλε, see § 113 Rem. 2.)—PASS. μέλομαι *I take care of*, more commonly ἐπιμέλομαι, μελήσομαι, ἐμελήθην.

μένω *remain*, has in the Perf. μεμένηκα, see § 112. 2. Verbal Adjective μενέτεον.

μίγνυμι and μίσγω, *minge*. Fut. μίξω &c. See § 112. 6.

μιμνήσκω *remind*, from ΜΝΑΩ, Fut. μνήσω &c. and Pass. μιμνήσκομαι *I recollect, I recall, I mention, ἐμνήσθην, μνησθήσομαι*. The perfect hence formed, μέμνημαι, has the signification of the present, *I remember*, that is, *I am still mindful of*. To this perfect belongs the 3d Fut. μεμνήσομαι *I shall continue to be mindful of*.

The simple form (μνάομαι) μνώμαι is in the foregoing signification in use only among the Ionics; in the signification *woo*, it is also in use in the common dialect.

N.

* νέμω *divide, allot*, Fut. νεμῶ and νεμήσω, Aor. ἔνειμα, Perf. νενέμηκα, &c. Aor. Pass. ἐνεμήθην and ἐνεμέθην.—MID.

νέω *swim*, fut. νεύσομαι and νευσοῦμαι (§ 95 Rem. 5.) ἔνευσα &c.—(νέω *spin*, is regular.)

νίζω *wash*, takes its tenses from νίπτω, νίψω &c.—MID.

O.

ὄζω *smell*, intrans. Fut. ὀζήσω, &c. Perf. ὄδωδα has the power of the present.

οἶγω or οἶγνυμι, commonly ἀνοίγω, ἀνοίγνυμι, *open*, has the Augment in the anomalous manner mentioned § 83 Rem. 8. Impf. ἀνέωγον, Aor. ἀνέωξα, Inf. ἀνοῖξαι, &c. and 1st Perf. ἀνέωχα. The 2d Perf. ἀνέωγα has a neutral signification, *I am open*.

οἶδα, see § 109.

οἶομαι *think*, Impf. ὥόμην. 1st pers. pres. also οἶμαι, Impf. ὥμην. —Fut. οἰήσομαι, Aor. ὥήθην, οἰήθῃναι.

οἶχομαι *go, am gone*, οἰχήσομαι, Perf. ὥχημαι, or in the active form (with ω) οἶχωνα.

ΟΙΩ, see οἶομαι and φέρω.

ὀλισθάνω or -αίνω *glide*, ὀλισθήσω, ὤλισθον. See § 112 204 Rem. 5.

ὀλλυμι *annihilate*, from ΟΛΩ, Fut. ὀλοῖ, Aor. ὤλεσα, Perf. ὀλώλεκα.—MID. ὀλλυμαι *pass away*, Fut. ὀλοῦμαι, Aor. ὠλόμην, to which belongs 2d Perf. ὄλωλα.

ὀμνυμι *swear*, Fut. ὀμοῦμαι, εἶ, εἴται, &c. ὀμεῖσθαι (from ΟΜΩ, see § 112. 6).—Aor. ὤμοσα, Perf. ὀμώμοκα, Perf. Pass. ὀμώμοσμαι, but in the 3d pers. also ὀμώμοται (as if from ΟΜΟΩ).—MID. ὀμόρηνυμι *to wipe off*, Fut. ὀμόρξω, &c. See § 112. 6.—MID.

ὀνίνημι* *profit*, radical form ΟΝΑΩ; hence present and imperfect like ἴστημι.—Fut. ὀνήσω, Aor. ὤνησα, &c. MID. ὀνίναμαι, *profit by*, 2d Aor. ὠνήμην (ησο, ητο, &c.) or ὠνάμην, Opt. ὀναίμην, Inf. ὀνασθαι.

ΟΠΤΩ, see ὁράω.

ὁράω *see*, Impf. Ionic ὥρων, commonly εἶρων, see § 83 Rem. 8. Perf. εἰράακα.—Aor. εἶδον, ἰδεῖν, ἰδών, ἰδέ, &c. MID. εἰδόμην, ἰδέσθαι, ἰδοῦ, (and as an interjection ἰδοῦ *see!*) See above εἶδω.—Fut. ὄψομαι *will see*, from ΟΠΤΩ.—PASS. Perf. εἰράαμαι or (though less frequently) ὥμαι, ὥψαι, ὥπται, &c. ὥφθαι. Aor. ὥφθην, ὀφθῃναι. Verbal Adjectives ὁρατός, ὀπτός.

* A particular reduplication instead of ὀννήμι.

ὄρνυμι *excite*, from *OPΩ*, Fut. ὄρσω, 1st Aor. ὤρσα. See § 101 Rem. 5.—MID. ὄρνυμαι *arise*, Aor. ὠρόμην,—to which belongs 2d Perf. ὄρωρα.

ὀσφραίνομαι *smell transit.* Fut. ὀσφρήσομαι, Aor. ὠσφρόμην. See § 112. 5.

ὀφείλω *owe* e. g. money; *must*, Fut. ὀφειλήσω, &c. The 2d Aor. ὤφελον occurs only as the expression of a wish. See § 151.

ὀφλω and (more common in the present) ὀφλισκάνω, *am guilty, condemned*, Fut. ὀφλήσω, &c.

Π.

παίω *beat*, Fut. commonly παιήσω, but the other tenses are ἔπαισα, πέπαικα, ἐπαίσθην.—MID. (Compare παίζω in the regular verbs.)

πάσχω *suffer*, from ΠΗΘΩ, Aor. ἔπαθον,—from ΠΕΝΘΩ, Perf. πέπονθα, Fut. πείσομαι, according to the rule § 25. 4. Verbal Adjective παθητός.

205 πείσομαι, ΠΕΝΘΩ, see πάσχω.

πέπρωται, see πορεῖν.

πέπτω, see πέσσω.

περῶω *destroy*, Aor. ἔπραθον. See § 96 Rem. 4.

πέσσω, πέττω, *cook*, Fut. πέψω, &c. from πέπτω.

πεσεῖν, see πίπτω.

πετάννυμι *expand*, Fut. πετάσω, &c. See § 112. 6. Perf. Pass. πέπταμαι (see § 110. 1.) but Aor. Pass. is again ἐπετάσθην.

πέτομαι *fly*. From this root is formed by syncope an Aor. ἐπτόμην, πτέσθαι, &c. See § 110 Rem. 1. Fut. πετήσομαι, commonly πτήσομαι, which may be derived from the lengthened form πετάομαι. To this also belongs a formation in μι, partly in the present πέταμαι and ἵπταμαι, partly in a second form of the Aor. ἐπτάμην, πτάσθαι, &c. In addition to this there is a third Aor. ἔπτην, πτήναι, πτάς, &c. and a Perf. πέπτηκα formed from the active, which is entirely obsolete in the present.

ΠΕΤΩ, see πίπτω.

πεύδομαι, see πυνθάνομαι.

πήγνυμι *make fast*, f. *πήξω*, &c. See § 112. 6. Aor. Pass. *ἐπάγην*, 2d Perf. *πέπηγα* intransit. *I stand fast*.

πῖμπλημι *fill*, *πῖμπλάναι*, follows *ἵστημι* in present and imperf. Fut. *πλήσω*, &c. Perf. Pass. *πέπλησμαι*, Aor. Pass. *ἐπλήσθην*, from *ΠΛΑΣΩ* or *πλήθω* which last form, however, has in the present tense only the intransitive meaning *am full*.—When, in composition, *μ* comes before the first *π*, the *μ* in the reduplication is dropped, as *ἐμπίπλημι*, but returns as soon as the augment is interposed, as *ἐνεπίπλην*.

πῖμπρημι *burn* transit. *πῖμπράναι*, follows *ἵστημι* in the Pres. and Imperf. the rest from *ΠΡΑΣΩ* or *πρήθω*, as *ἐπρήσθην*.—The same holds of *ἐμπίπρημι*, *ἐνεπίπρην*, as of *πῖμπλημι*.

πίνω *drink*, from *ΠΙΩ*, Fut. *πίομαι*, see § 95 Rem. 10. Aor. *ἔπιον*, *πείν* &c. Imper. commonly *πῖθι*.—All the rest from *ΠΙΟΣΩ*, Perf. *πέπωκα*, Perf. pass. *πέπομαι*, Aor. pass. *ἐπόθην*, Verbal adj. *ποτός*, *ποτέον*.—The forms *πίσω*, *ἔπισα*, have the *causative* sense, *give to drink*, § 113. 5, and have as present *πιπίσκω*.

πιπράσκω *sell*, Fut. and Aor. wanting. The remainder from *ΠΡΑΣΩ*, *πέπρακα*, *ἐπράθην*, &c.

πίπτω *fall*, forms from *ΠΕΤΩ* (see § 112. 7,) in the Dorian manner, the fut. *πεσοῦμαι*, Aor. *ἔπεσον*.—Perf. *πέπτωκα*.

206

ΠΛΑΣΩ, *πλῆθω*, see *πῖμπλημι*.

πλέω *sail*, f. *πλεύσομαι*, *πλευσοῦμαι*—*ἔπλευσα*, &c. see § 95. Rem. 5.—Pass. *πέπλευσμαι*, *ἐπλεύσθην*.

πλήσσω, *πλήττω*, *strike*—2d Perf.—This verb retains the *η* in the 2d Aor. pass. *ἐπλήγην*, except the compounds which signify *affright*, *ἐξεπλάγην*, *κατεπλάγην*.

πνέω *blow*, f. *πνεύσω* or *πνευσοῦμαι* &c. Aor. pass. *ἐπνεύσθην*.

ποθέω *desire*, f. *ποθήσω* and *ποθήσω*, Perf. *πεπόθηκα*, Perf. pass. *πεπόθημαι*, 1st Aor. pass. *ἐποθέσθην*, see § 95 Rem. 3.

πορεῖν, *ἔπορον* *I gave*, a defective poetical Aorist. To the same theme (with the idea *assign*) belongs, by means of a metathesis (§ 110. 3.) the perfect pass. *πέπρωται* *it is destined*, Part. *πεπρωμένος*.

πρίασθαι buy. A defective verb, whose forms (*ἐπριάμην, πρίασθαι* &c.) are used as the Aorist of *ὠνεῖσθαι*.

ΠΡΟ—see *πορεῖν*.

ΠΤΑ—ΠΤΟ—see *πετάννυμι, πέτομαι, πίπτω*.

πυρθάνομαι heat, from *πεύθομαι* (poet.) Fut. *πεύσομαι*, Aor. *ἐπυθόμην*, Perf. *πέπυσμαι*, Verbal adj. *πενυστός, πενυστέον*.

P.

ῥέξω and *ῥῶω* do, Fut. *ῥέξω* or (from *ΕΡΓΩ*) *ῥῶω* &c. Perf. *ῥόργα*.

ῥέω flow, f. *ῥεύσομαι*, Aor. *ῥόρευσα*. More in use, however, in the same active signification is the 2d Aor. Pass. *ῥόρύην*, with the Fut. *ῥύησομαι*, and a new perfect *ῥόρύηκα*, formed from this Aorist § 112. 8.

ῥήγνυμι tear transit. f. *ῥήξω*, § 112. 6. Aor. pass. *ῥόράγην*.—2d Perf. *ῥόρωγα* with the intransitive meaning, *I am torn*.

ῥίπτω and *ῥιπτεύω* throw; both forms are used in the present and imperfect; the other parts are formed only from *ῥίπτω*, as *ῥίψω* &c. Aor. pass. *ῥόρίφην*.

ῥώννυμι strengthen, *ῥώσω* &c. § 112. 6, Perf. pass. *ῥόρώσμαι*, Imp. *ῥόρώσο* farewell, Aor. pass. *ῥόρώσθην*.

Σ.

σβέννυμι extinguish, f. *σβέσω* &c. *ἔσβεσμαι, ἔσβέσθην*, see § 112. 6.—The Perf. *ἔσβηκα* (with *η*) and the 2d Aorist *ἔσβην*, plur. *ἔσβημεν*, Inf. *σβῆναι*, (see § 110 Rem. 5.) have the intransitive signification *to go out*, for which meaning however, the passive *σβέννυμαι* is more usual.

σκεδάννυμι scatter, f. *σκεδάσω* &c. Perf. pass. *ἐσκεδάσμαι*, see § 112. 6.

σμάω wipe, *σμήσ* &c. see § 105 Rem. 3. Fut. *σμήσω* &c.—Aor. pass. *ἐσμήχθην* (from *σμήχω*.)

σπεῖν, σπέσθαι, see *ἔπω*.

ΣΤΑΩ, see *ἵστημι*.

στερέω deprive, declined regularly; but in the passive much

use is made of the simpler form *στέρομαι*, Part. 2d Aor. *στερεῖς*, Fut. *στερήσομαι*.

στορέννυμι, *στόρνυμι*, and *στρώννυμι*, *spread, extend*, form both *στορέσω*, *ἐστόρεσα*, and *στρώσω*, *ἔστρωσα*. Perf. pass. *ἔστρωμαι*, 1st Aor. pass. *ἐστορέσθην*. Verbal adj. *στρωτός*.

σχεῖν, *ἔσχον* &c. see *ἔχω*.

σώζω *save*, has in Aor. pass. *ἔσώθην* without *σ*, from the elder form *σαώω* (*ἔσαώθην*).—MID.

T.

ταφεῖν and *ταφῆναι*, see *ΘΑΦΩ*, and *θάπτω* § 104.

ΤΑΣΩ, the apparent root of *τεῖνω*, *τέτακα* &c. See § 101. 8.

ΤΕΚΩ, see *τίκτω*.

τέμνω *cut*, forms from *ΤΕΜΩ*, see § 112. 4, f. *τεμῶ*, Aor. *ἔτεμον*.—Perf. *τέτμηκα*, Aor. pass. *ἐτμήθην*. Less used is Aor. *ἔταμον*. The Ionians have also in the present *τάμνω*.

τεύχω, Two kindred verbs must be carefully distinguished, viz.

1) *τεύχω* *prepare*, regular, as *τεύξω*, *ἔτευξα*, *τέτευχα*, *τέτυγμαι*, *τενκτός*.

2) *τυγχάνω* *happen*, f. *τεύξομαι*, Aor. *ἔτυχον*, Perf. *τέτυχηκα*.

The idea of *τυγχάνω* has its origin in the passive of *τεύχω*.

τίκτω *bear*, from *ΤΕΚΩ*, f. *τέξω* commonly *τέξομαι*, Aor. *ἔτεκον*, Perf. *τέτοκα*.—MID. poetical.

τίνω, see *τίω*.

τιτράω *bore*, from *ΤΡΑΣΩ*, *τρήσω* &c. Another form, more used by the Attics, is *τετραίνω*, *ἐτέτρηνα*. The perfect is always from the radical *ΤΡΑΣΩ*, *τέτρηκα*, *τέτρημαι*.

τιτρώσκω (epic *τρώω*) *wound*, Fut. *τρώσω* &c.

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τίω *honour*, is used only by the poets, and is regularly declined. Perf. pass. *τέτιμαι*.—In the signification of *expiate*, it derives its tenses from *τίνω* *expiate*, f. *τίσω*, perf. pass. *τέτισμαι*, 1st Aor. pass. *ἐτίσθην*. The MID. *τινομαι* (*τίσομαι*, *ἐτισάμην*) has the signification of *avenger*, *punish*.

ΤΛΑΣΩ *suffer*, a verb not used in the present, but from which the following tenses are derived, Fut. *τλήσομαι*, Aor. *ἔτλην*, *τλήναι*, *τλαίην*, *τλήθι* see § 110 Rem. 5, Perf. *τέτληκα*, whence the syncope forms *τέτλαμεν* &c. see § 110 Rem. 4.

ΤΜ—see *τέμνω*.

τρέφω *nourish*, f. *θρέψω* § 18. Perf. *τέτραφα*, see § 97 Rem. 1. Perf. pass. *τέθραμμαι*, *τεθράφθαι*, Aor. pass. *ἐτράφην*, more rarely *ἐθρέφθην*, Verbal adj. *θρεπτός*.

τρέχω *run*, forms its tenses rarely from itself, as *θρέξομαι*, *ἔθρεξα*, (§ 18); but commonly from *ΔΡΕΜΩ*, Aor. *ἔδραμον*, Fut. *δραμοῦμαι*, Perf. *δεδράμηκα*, see § 112. 8.

ΤΡΥΦΩ, see *θρύπτω*.

τρώγω *eat*, f. *τρώξομαι*,—Aor. *ἔτραγον* (from *ΤΡΑΓΩ*.)

τυγχάνω, see *τεύχω*.

τύπτω *strike*, has in the Attic dialect commonly fut. *τυπήσω*, Verb. adj. *τυπητιεός*.—Aor. pass. *ἐτύπην*.—MID.

τύψω *incense, smoke, burn*, f. *θύψω* &c. § 18. Aor. pass. *ἐτύφην*.

Φ.

ΦΑΓΩ, see *ἔσθίω*.

ΦΑΩ, see *φημί* § 109. and *φαίνω* § 101 Rem. 4.

φέρω *bear*, has (from *ΟΙΩ*) f. *οἶσω* and a particular *Imperat. οἶσε*, for which see § 112. 8. Besides this it has (from *ΕΙΓΩ* or *ΕΝΕΚΩ*) 1st Aor. *ἤνεκα*, 2d Aor. *ἤνεκον*, Perf. *ἐνήνοχα*, (compare § 97 Rem. 1.) Perf. pass. *ἐνήνεγμαι*, Aor. pass. *ἠνέχθην*.—Fut. pass. *ἐνεχθήσομαι*, or *οἰσθήσομαι*. Verbal adj. *οἰστός*, *οἰστέος*.—MID.—The Ionics have Aor. *ἤνεια*, *ἐνείκαι*, Pass. *ἠνείχθην*.

φθάνω *come before, anticipate*, forms from *ΦΘΑΩ* either *φθαῶσω*, *ἔφθασα*, or *φθήσομαι*, *ἔφθην*, (*φθῶ*, *φθῆναι*, *φθάς*, see § 110 Rem. 5.)—Perf. *ἔφθακα*.

209 *φύω* *beget*, *φύσω*, *ἔφυσα*.—But the Perf. *πέφυκα*, and the 2d Aor. *ἔφυν*, *φύναι*, Part. *φύς*, see § 110 Rem. 5, have a passive or intransitive signification, *to be begotten, to become, to be*, of which meaning are the present and future *φύομαι*, *φύσομαι*.

X.

χαίρω rejoice, f. *χαίρησω*. Aor. (from the passive) *ἐχάρην*, whence again a perfect with the signification of the present, *κεχάρηκα*, commonly *κεχάρημαι*, see § 112. 8.

χέω pour out, f. *χεύσω*; 1st Aor. *ἐΐξα*, see § 91 Rem. 1. *Inf.* *χέαι*, *Imp.* *χέον*, *χέαιτω* &c. Perf. *κέχυκα*, Perf. pass. *κέχυμαι*, Aor. pass. *ἐχύθην*, § 98 Rem. 4.—MID.

χράω. Of this verb there are five different forms, with as many distinct meanings.

1) *χράω I give an oracular response*, declined regularly; *χρω*, *χρᾶν*, *χρήσω* &c. Aor. pass. *ἐχρήσθην*.

2) *κίχρημι lend*, like *ἴστημι*, (but without 2d Aor.)—*χρήσω*, *ἐχρησα* &c. Mid. *κίχραμαι borrow*, *χρήσομαι*, *ἐχρησάμην*.

3) *χράομαι use*, takes in its contraction (according to § 105 Rem. 3) *η* instead of *α*, as *χυῆ*, 2d sing. *χρηται*, *χρησθαι* &c. The rest is regular, Aor. *ἐχρησάμην*, Perf. *κέχρημαι*.* Verbal adj. *χρηστός*.

4) *χρή oportet, it is necessary*, impersonal, is inflected partly like verbs in *μι*, as *Inf.* *χρηῖναι*, *Opt.* *χρεῖη*, *Subj.* *χρηῖ*, *Part.* (*τὸ*) *χρεῖωντ*, Imperf. *ἐχρηῖν* (irregular accent,) or *χρηῖν* (never *ἐχρη*.)—Fut. *χρήσει*, &c.

5) *ἀπόχρη it suffices*, pl. *ἀποχρῶσιν*, *Inf.* *ἀποχρηῖν*, *Part.* *ἀποχρῶν*, *ῶσα*, *ῶν*.—Impf. *ἀπέχρη*.—Fut. *ἀποχρήσει* &c.

χρώννυμι colour, f. *χρώσω* &c. see § 112. 6, Perf. pass. *κέχρωσμαι*, &c.

χώννυμι heap, dam; also the regular form *χόω*, *Inf.* *χοῦν*,—*χώσω*, &c. Perf. pass. *κέχωσμαι*.

Ω.

ώθέω push, has the syllabic augment (*έώθουν*) according to § 83 Rem. 6, and forms Fut. *ώθήσω*, and (from *ΩΘΩ*) *ῶσω*,—*ῶσα*, *ῶκα*, *ῶσμαι* &c.

* This perfect is chiefly used in the sense of *I need*.

† Has its origin in *χρᾶν*, according to § 26 Rem. 7.

1. The particles are called by the ancient grammarians *Inflexibles*, because they admit of no declension, nor conjugation. Every thing, therefore, which regards their formation or derivation, belongs properly to the subject of the formation of words. Some points, however, which are closely connected with the other parts of speech, or by which several particles are placed in a certain relation to each other, and some small changes effected by position or euphony, shall here be detailed.

2. The most common adverbial form is the termination *ως*, which may be regarded altogether as a part of the adjective, since it is necessary only to change the termination *ος*, nominative or genitive, into *ως* as follows, viz.

φίλος, φίλως· σοφός, σοφῶς.

σώφρων, (σώφρονος,) σωφρόνως· χαρίεις, εντος, χαριέντως. εὐθύς, έος, εὐθέως.

ἀληθής, έος, contr. οὔς, ἀληθέως contr. αληθῶς.

3. Certain cases and forms of nouns often supply the place of particles, either by virtue of their signification, as will appear in the syntax, or by ellipsis. When such a form occurs very frequently, it is regarded quite as an adverb. So with the dative, viz.

κομιδῇ properly with care, hence very much.

σπουδῇ — with diligence, labour, hence hardly, scarcely.

Also a number of *feminine adjectives* (originally agreeing with *ὁδῶ* from *ἡ ὁδός* way, mode, method,) e. g.

πεζῇ on foot, κοινῇ commonly, ἰδίᾳ privately, δημοσίᾳ publicly &c.

So also in the accusative, viz.

ἀρχήν properly in the beginning, in the foundation, hence totally.

προίκα gratis, for nothing, (from προίξ gift.)

μακρὰν (sc. ὁδόν) far.

REM. 1. Some also are cases with preceding prepositions, e. g. *παραχρημα immediately* (properly *during the thing.*) *καθὰ* and *καθάπερ* (for *καθ' α', καθ' ἅπερ,*) *as, as if, like.* *πρὸς* (for *πρὸ ἔργου,*) *to the end.*

Some such compound words have small peculiarities of orthography and accentuation, as

ἐκποδῶν out of the way, aside, (for *ἐκ ποδῶν.*)

ἐμποδῶν in the way, inconvenient, (grammatically irregular for *ἐν ποσίν.*)

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4. The neuter of the adjective is also an adverbial accusative, when it stands instead of the adverb, as well in the singular as the plural. This use, as far as the positive is concerned, is for the most part peculiar to the poets; and is used in prose, in only a few instances, as *ταχύ swiftly, μικρόν* or *μικρά a little.*

5. In the comparative degree, it is very much the usage, that the *neuter singular of the comparative* and the *neuter plural of the superlative* serve also as degrees of comparison for the adverb, as *σοφώτερον ποιεῖς thou actest more wisely, αἰσχίστα διετέλεισεν he lived most shamefully.* The appending of *ὡς* to the form of comparison of the adjective, as *καλλιώνως*, is far less common.

6. Instead of *ὡς*, the more ancient dialect formed the adverb in *ω*, hence *οὕτως* and *οὕτω*, § 30. 4. Here are to be reckoned *ἄφνω suddenly, ὀπίσω behind*, and several formed from prepositions, as *ἔξω without, ἔσω* and *εἴσω within, ἄνω above, κάτω below, πρόσσω forwards, πόρῳ far.* These form their degrees of comparison in the same manner, as *ἄνωτέρω, ἄνωτάτω*,—and in like manner degrees are formed of some other particles, as *ἀπό from, ἀπωτάτω very far from; ἔνδον within, ἐνδοτάτω inmost; ἐκάς far, ἐκαστέρω ἄγχοῦ near, ἄγχοτάτω μακρὰν far, μακροτέρω.*

7. In all the particles, which take the degrees of comparison without being derived from adjectives in use, the analogy of the adjectives is observed in forming the degrees of comparison, as *ἐγγύς near, ἐγγυτέρω* or *ἐγγύτερον* &c. or *ἐγγιον, ἐγγιστα*, wherein just the same peculiarities and irregularities are observed as there prevail, see Rem. 2 below. Particularly compare with "*ἰων, ἰστος*," (§ 67. 3) and 'irregular comparison' § 68, the following, viz.

ἄγχι *near*, ἄσπον, ἄγχιςτα

μάλα *very*, μᾶλλον, μάλιστα.

And the adverbial neuter corresponding to ἦσων, (§ 68. 2.)

ἦσπον, ἦττον, ἥσ, ἦκιστα *least*.

REM. 2. The following deserve notice, viz.

πέρα *on the other side*, over, περαιτάτω or περαιτάτα,
πλησίον *near*, πλησιαίτερον and -έστερον,
προύργου (Rem. 1) προυργαίτερον.

212 REM. 3. A few forms of *verbs* become particles, by common use, particularly interjections. Thus ὤφελον, see the anomalous ὀφείλω and § 151. ἰδοὺ *see*, (see the anomalous ὀράω.)

So too εἰεν (from εἶη) *be it so! well!*

ἄγε, φέρε, *come on*, which is used without alteration as an address to several.

ἴθι (to one), ἴτε (to more), *come on*.

REM. 4. The adverb δεῦρο *hither* is also used as an imperative, *come hither*, and in this acceptation it has a plural, when addressed to several, δεῦτε! which is explained as a contraction of δεῦρ' ἴτε.

§ 116. CORRELATIVE PARTICLES.

(Compare § 79.)

1. Some relations of place are indicated by particles appended to words, and that as follows; when the question is

whence? byθεν, as ἄλλοθεν *from some other place*,

whither? “ σε, “ ἄλλοσε *to some other place*,

where? “ θι, “ ἄλλοθι *somewhere else*.

The vowel before these terminations is a matter of some variety, which, however, is best learned by observation, e. g. Ἀθήνηθεν, οὐρανόθεν, ἀγρόθι *in the country*, ποτέρωθι *on which of the two sides*, ἐτέρωθι *on the other side*.

2. When the question is *whither*, the enclitic δε is also appended, and that to the accusative without any change, as οὐρανόνδε *to the heavens*, ἅλαδε (from ἅλς) *into the sea*, ἔρεβόςδε (from τὸ ἔρεβος) *to Erebus*.

REM. 1. Οἴκαδε *home*, from οἶκος, and φύγαδε *to flight*, from φυγή, are departures from the analogy; but in Ἀθήναζε, Θήβαζε, the δ of the particle δε together with the σ of the accusative plur.

have passed over into ζ (§ 3. 2.) Several words, however, assume the ζ, although not in the plural, as *θύραζε* *without*, from *θύρα* *door*; *Ὀλυμπίαζε* from *Ὀλυμπία*.

REM. 2. When the question is *where*, the termination *σιν* or *σι* is attached to the names of several cities; *ἦσι* when a consonant, and *ασι* when a vowel precedes, as

Ἀθῆνῃσι, Πλαταιᾶσιν, Ὀλυμπιάσι
from *Ἀθῆναι, Πλαταιαί, Ὀλυμπία*.*

Some other words take the termination *οι*, as

Ἰσθμοῖ, Πυθοῖ, Μεγαροῖ,
from *Ἰσθμός, Πυθώ, τὰ Μεγαρα*,

which termination has always the circumflex, except in *οἴκοι* *at home*.

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3. To the three relations of the place quoted, refer the three following interrogations, viz.

πόθεν; *whence?*
ποῖ; *whither?*
ποῦ; *where?*

of which the first only coincides with the terminations quoted above under no. 1.† On the other hand, these and some other interrogations, of which the most common are *πότε* and *πηνίκα* *when?* *πῶς* *how?* *πῇ* *in what direction?* *ἐν ᾧ* *in what way?* stand with their immediate correlatives (indefinite, demonstrative, relative) in the same analogy, which we saw above (§ 79) in the case of the correlative adjectives.

Interrogative.	Indefinite.	Demonstrative.	Relative.
	all enclitic.		simple. compound.
<i>πότε</i> ;	<i>ποτέ</i>	<i>τότε</i>	<i>ότε</i> — <i>όποτε</i>
<i>πού</i> ;	<i>πού</i>	. . .	<i>ού</i> — <i>όπου</i>
<i>ποῖ</i> ;	<i>ποῖ</i>	. . .	<i>οἷ</i> — <i>όποι</i>
<i>πόθεν</i> ;	<i>ποθεν</i>	<i>τόθεν</i>	<i>όθεν</i> — <i>όπόθεν</i>
<i>πῶς</i> ;	<i>πώς</i>	<i>τώς</i>	<i>ώς</i> — <i>όπως</i>
<i>πῇ</i> ;	<i>πῇ</i>	<i>τῇ</i>	<i>ῇ</i> — <i>όπη</i> ‡
<i>πηνίκα</i> ;	. . .	<i>τηνίκα</i>	<i>ηνίκα</i> — <i>όπηνίκα</i>

The signification of the foregoing correlative adverbs is obvious from that of the corresponding adjectives in § 79.

* *Ὀλυμπιάσι*, with short α, is the dative plural from *ἡ Ὀλυμπιάς*.

† The poets, however, have also *πόσε* and *πόθι*.

‡ The Iota subscript in this series is omitted in those forms where no real nominative exists as a root. See Rem. 4 and 5.

Rem. 3. As the relative pronoun *ὅς*, besides the compound *ὅστις*, is also strengthened by *περ* (*ὅςπερ*, &c.) the same is also found in several of the foregoing relative adverbs, as *ὥςπερ*, *ἥπερ*, *οὕπερ*. For the Ionic forms *κοῦ*, *ὅπως*, &c. see § 16 Rem. 1. c.

4. The demonstratives in this table are the original simple demonstratives, like *αἱ*, *ἡ*, *τό* among the demonstrative adjectives. None of them but *τότε* then, is in common use; the others only in certain phrases or in the poets. It is also to be remarked that, instead of *τῶς*, we sometimes find *ὥς* used as a less common demonstrative, and that with the acute accent, to distinguish it from the relative particle *ὥς*.

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5. With the foregoing must be reckoned two other demonstratives, which in signification belong to the questions *ποῦ*; *πόθεν*; but in form depart entirely from the preceding analogy; viz.

ἐνθα here, there; *ἐνθεν* thence.

They are both, at the same time, relatives (like *οὗ* and *ὅθεν*), and common in prose.

6. The demonstratives *τηνίκα*, *ἐνθα*, *ἐνθεν*, *τῇ*, and *ὥς*, are capable of the twofold strengthening, mentioned above, § 79. 4, from which the demonstrative particles, most used in prose, have their origin, e. g.

<i>τηνίκα</i> ,	<i>τηνικάδε</i> ,	<i>τηνικάυτα</i>
<i>ἐνθα</i>	<i>ἐνθαδέ</i>	<i>ἐνθαῦτα</i> Ion.— <i>ἐνταῦθα</i> Att.
<i>ἐνθεν</i>	<i>ἐνθενδε</i> ,	<i>ἐνθενεῦτε</i> Ion.— <i>ἐντεῦθεν</i> Att.
<i>τῇ</i>	<i>τῇδε</i>	<i>ταύτη</i>
<i>ὥς</i>	<i>ὥδε</i>	<i>οὕτως</i> or <i>οὕτω</i> .*

2. The most of these demonstratives with others, not included in these analogies, take, besides this, a demonstrative *ι*, see § 80.

2. E. g.

οὕτως, *ἐντεῦθεν*, *ἐνθαδὶ*, *ὠδὶ*

νυνί from *νῦν* now, *δευρὶ* from *δεῦρο* hither.

And the relatives, (like the adjectives above § 80.) for the sake of strengthening the idea of universality, assume

οὖν and *δήποτε*,

* It is very obvious, that, as *τῇ* and *ὥς* are derived from the proper demonstrative *ὅ*, *ἡ*, *τό*, the strengthened form is derived from the strengthened demonstrative *ὅδε*, *οὗτος*.

as *ὅπουοῦν wheresoever, ὅπωςοῦν* (and with the interposed *τι, ὅπωςτιοῦν*), *ὅπουδήποτε &c.*

REM. 4. As the corresponding adjective forms (§ 79) create correlatives of still wider use, in appending their characteristic terminations to other general ideas, as *ἄλλοῖος, παντοῖος, &c.* (see § 79 Rem. 2.)—so also it is with the adverbs; as *ἄλλοτε another time, ἄλλη* (in answer to the question *πῇ*) *in another way; πάντως, πάντα* (in answer to *πῶς, πῇ*) *in every way, wholly; αὐτοῦ, αὐτόθι* (in answer to *ποῦ, πόθι*) *in the same place, there, &c.*—Very commonly are the adverbs of this kind, derived from *ἄλλος, πολὺς, πᾶς*, and *ἕκαστος*, lengthened by the insertion of *αχ*, as

ἄλλαχού elsewhere, πανταχού, πολλαχού, in every place, in many places;

ἐκασταχόθεν from every side, ἀλλαχῇ, &c.

REM. 5. Negatives of most of these relative particles are also found; from *πότε* and *πῶς*, as from *τίς*, by simple composition are formed *οὔποτε, μήποτε never, οὔπως, μήπως by no means.* 215

Most commonly however, the negatives are formed from the ancient adjective *οὐδαμός, μηδαμός, none*, as

οὐδαμῶς by no means, οὐδαμῇ, οὐδαμου, οὐδαμόθεν, &c.

§ 117. MUTATION OF SOME OTHER PARTICLES.

I. In the form.

According to fixed principles, *οὐ, οὐκ, οὐχ* are interchanged for the sake of euphony, see § 30. 5. In like manner *ἐξ out of*, is allowed to stand only before a vowel, or at the end of a clause, as

ἐξ ἐμοῦ, ἐξ οὗ, κακῶν ἐξ.

Before consonants it is changed into *ἐν*, as

ἐν τούτου, ἐν θαλάσσης, ἐν γῆς.

REM. 1. That some particles, for the sake of euphony, have a moveable *ν* or *ς* at the end, has been already remarked in § 30, as also the changes of *σύν* and *ἐν* in composition, § 25.

REM. 2. For *οὐ not*, and *ναί yes*, we find, for the sake of greater emphasis, *οὐχι, ναίχι*, (§ 12 Rem. 4.)

REM. 3. Varieties of form, without any change of signification, are the following, viz.

ἑάν, ἦν, ἄν, ἴφ.

σήμερον, Att. τήμερον to day.—χθές and ἐχθές yesterday.

σύν, anciently ξύν, with.—εἰς, Ion. ἐς, in.

ἐν, Ion. *ἐνί*, in; see also below no. 2.

αἰεί, Ion. and Poet. *αἰεῖ* and *αἰέν*, always.

ἔνεκα or *ἐνεκεν*, Ion. *εἵνεκα*, *εἵνεκεν*, on account of.—*ἔπειτα*, Ion. *ἐπείτεν* afterwards.

II. Change in accent.

Several dissyllable prepositions, with the accent on the last syllable, as *παρά*, *ἀπό*, *περί*, &c. undergo an *anastrophe*, as it is called, that is, they draw the accent back, in two cases, viz.

1. When they stand after the noun they govern, as

τούτου περί for *περί τούτου*

θεῶν ἄπο for *ἀπὸ θεῶν*.

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2. When they are used instead of the forms of the verb *εἶναι* compounded with them, (in which case, instead of *ἐν*, the Ionic *ἐνί* is used even in the common dialect,) as

ἐγὼ πάρα for *πάρειμι*

ἔπι, *ἐνί*, *ὑπο*, for *ἔπестι* &c.*

§ 118. OF THE FORMATION OF WORDS.

1. The doctrine of the formation of words, as a subject of grammar, does not extend to all words. This, on account of the obscurity attending the origin of language, is reserved for the particular investigation of etymology. It belongs to us here, to treat only of the formation of those words, which are derived from other words, according to a plain analogy, embracing whole classes of words.

2. In this place we have to treat only of *Verbs*, *Substantives*, *Adjectives*, and *Adverbs*; since whatever might belong here respecting the other parts of speech, has already been discussed in former sections.

* To speak more exactly, in all these cases the preposition stands independently, the accent being changed and the verb *εἶναι* being understood.

§ 119. DERIVATION BY TERMINATIONS.

I. *Verbs.*

1. Those verbs only are here to be considered, which are derived from nouns (substantive and adjective). This derivation commonly takes place by the terminations *άω, έω, όω, εύω, άζω, ίζω, αίνω, ύνω.*

2. These terminations take the place of the termination of the nominative, if the radical word follows the first or second declension, and in the third also if the nominative ends in a single vowel, or in *ς* with a vowel preceding it; as *τιμή τιμάω, πτερόν πτερόω, θαῦμα θαυμάζω, αλήθης αληθεύω.* In other words of the third declension they take the place of the genitive *ος*, as *κόλαξ κολακεύω, πῦρ πυρόω.*

REM. 1. The words of the third declension ending in *α, ας, ις*, which take a consonant in the genitive, can be directly changed only into kindred terminations of verbs (*α* and *ας* into *άω, αίνω*, and *ις* into *ίζω*), as *θαῦμα θαυμάζω* and *θαυμαίνω, έλπίς έλπίζω.* Every other termination is attached to the consonant of the genitive, as *φύγας φυγαδεύω, κρημα κρηματίζω.*

3. With regard to the signification of these terminations, we can here consider only the most common usage of the language, and enumerate the chief signification of the majority of the verbs of each termination.

a) *έω* and *εύω.*—These verbs are formed from almost every termination, and chiefly express the *condition* or *action* of that which the radical word denotes, as *κοίρανος ruler, κοιρανέω rule; κοινωνός partaker, κοινωννέω partake; δοῦλος slave, δουλεύω am a slave, serve; κόλαξ flatterer, κολακεύω flatter; αλήθης true, αληθεύω am true (speak truly); βασιλεύς, βασιλεύω &c. most frequently as intransitives; yet sometimes as transitives, as φίλος friend, φιλέω love.*

In general these two terminations are the common derivations, and are therefore used still farther for a variety of significations, which are also in part included in the terminations which follow; thus in particular, for the *exercise* of that which the radical word denotes, as *πολεμείν, άθλείν, πομπευείν, χορευείν, φονευείν, βουλευείν*, or for that to which it most naturally refers, as *αὔλος*

flute, αὐλεῖν *to play on the flute*; ἀγορά *assembly*, ἀγορεύειν *to address an assembly*; ἵππεύειν *to ride on horseback*, &c.—In particular, the termination *έω*, the simplest of all, is used in most of those derivations, which arise from composition; as εὐτυχέω, ἐπιχειρέω, οἰκοδομέω, ἐργολαβέω, μνησικακέω &c. But in all cases these terminations are most commonly intransitive.

b) *άω*.—These verbs are most naturally formed from words of the first declension in *α* and *η*, but also from others; and imply chiefly the *possession* of a thing or quality in an eminent degree, and the *performance* of an action; as κόμη *hair*, χολή *gall*,—κομᾶν *to have long hair*, χολᾶν *to have much gall (to be angry)*; λιπός *fat*, λιπᾶν *to have fat (to be fat)*; βοή *outcry*, γόος *lamenting*, βοᾶν, γοᾶν *boldness*, τολμᾶν *to be bold*. Hence, transitively, the exercise of a thing towards others; as τιμή *honour*, τιμᾶν *τινα to honour any one*.

c) *όω*.—These verbs, formed for the most part from words of the second declension, express (1) The *making* or *forming* to that which the radical word signifies, as δουλόω *make a slave of, enslave*; δῆλος *known*, δηλόω *make known*. (2) The *manufacturing* or *working with* the thing denoted by the radical word; as χρυσόω *gild*, μιλτόω *paint with ochre (μῆλτος)*, πυρόω *put into fire*, τορονόω *make with the τόρονος*. (3) The *providing with* the thing, as στεφανόω *crown*, πτερόω *give wings (πτερόν)*, σταυρόω *crucify* &c.

d) *άζω* and *ίζω*.—Verbs with the first termination come most naturally from words in *α*, *η*, *ας*, &c. and for the sake of euphony from nouns with other endings. Verbs with both terminations, however, embrace so many relations, that they cannot be reduced to definite classes. Yet it deserves notice that, if they are formed from proper names of nations and men, they denote the adoption of the manners, the party, or the language of the same; as μηδίζειν *to incline to the side of the Medes*, ἑλληνίζειν *to speak Greek*, δοριάζειν *to speak the Doric*, φιλιππίζειν *to be of the party of Philip*.

e) *αίνω* and *ύνω*.—The latter termination comes always from adjectives, and expresses the *imparting* of the quality of the adjective; as ἡδύνειν *to sweeten*, σεμνύνειν *to make venerable*. And here it is to be observed, that those adjectives, of which the degrees of comparison (*ίων*, *ιστός*) appear to presuppose an ancient positive in *υς*, form the verbs in *ύνω* after that positive, as αἰσχρός (*αἰσχρίων* from Αἰσχρῆς) αἰσχύνω. So also μακρός, καλός, —μηκύνω, καλλύνω &c. The same signification often belongs to verbs in *αίνω*, as λευκαίνειν *to make white*, κοιλαινειν *to hollow out* &c. yet several of these have a neutral signification, as καλεπαίνειν, δυσχεραίνειν *to grow angry* &c. They also sometimes come from substantives, especially in *μα*, with different modifica-

tions of meaning; e. g. *σημα sign, σημαίνω signify; δέμα fear, δειμαίνω I dread.*

4. There is a particular method of forming verbs from nouns by merely changing their termination into *ω*, but the preceding syllable, according to the nature of the consonant, is strengthened in one of the ways described above in § 92.

E. g. Thus from *ποικίλος ποικίλλω, ἄγγελος ἀγγέλλω, καθάρως καθαίρω, μαλακός μαλάσσω, φάρμακον φαρμάσσω, πυρετός πυρέσσω, χαλεπός χαλέπτω, &c.* The signification is always that, which is most readily suggested by the radical word.

5. To these must be added the following more limited classes of derived forms of verbs.

a) *Desideratives*, denoting a *desire*, and most commonly formed by changing the future in *σω* (of the verb cognate to the thing desired) into a present in *σειώ*, as *γελασειώ I should like to laugh, πολεμησηώ desire war &c.*

Another form of desideratives is that in *άω* or *ιάω*, properly from substantives, as *θανάτῃν long for death, στρατηγίαν wish to be a general; also from verbs, by first forming substantives from them, as ἀνείσθαι (ώνητής) ωνητιῶν to wish to buy; κλαίω (κλαῦσις) κλαυσιῶν to be disposed to weep.*

b) *Frequentatives* in *ζω*, as *ρίπτάξεν* (from *ρίπτειν*) to throw from one place to another, Mid. to throw one's self this way and that, to be restless; *στενάξεν* (from *στενεῖν*) to sigh much and deeply; so *αἰτέω* to demand, *αἰτίζεν* to beg; *έρπει* to creep, *έρπύζειν* to creep slowly.

c) *Inchoatives* in *σχω*, in part intransitive, as *γενεΐασχω* to get a beard, *ἡβήσχω* to grow to manhood, (the same as *γενεΐάω, ἡβέω*); in part transitive, as *μεθύσχω* to intoxicate (from *μεθύω am intoxicated.*)

II. Substantives.

6. Substantives are derived from verbs, adjectives, and other substantives.

A. Substantives derived immediately from verbs.

With respect to these, we have to premise in general the following remarks, viz.

1) Those terminations which begin with *σ*, follow the analogy of the future; those which begin with *μ* and *τ*, the analogy

of the perfect passive; those which begin with a vowel, the analogy of the second perfect; even if the respective tense of the verb in question, is not in use.

2) The terminations which begin with a vowel (as *η, ος, εως*), are also formed from contract verbs in *έω* and *άω* in such a manner, that *ε* and *α* are omitted (as *φθονέω, φθόνος*); yet the smaller verbs are excepted, which cannot lose their vowel, as it belongs to the root, but only change it, as *ρόω, ροή*.

REM. 2. With reference to no. 1 next above, two particular remarks are to be made, viz.

a) The *σ* which is to be inserted before *μ* and *τ*, is retained in words formed from verbs which have a lingual for their characteristic. Those formed from pure verbs (*verba pura*), on the contrary, sometimes assume it and sometimes not, uninfluenced by the inflection of the verb.

b) In regard to the vowel, when *σ* is not inserted, the analogy of the future is to be followed, and e. g. *θεατής, θέαμα, θῦμα*, have the vowel long, like *θεάσονται, θύσω*, with few exceptions.

7. To express the *action* or *effect* of the verb, there are chiefly the following terminations, viz. *μος, μη* or *μα, σις, σια, η, α, ος* masc. *ος* neut.

a) *μος, μη* or *μή, μα*.—These terminations may, it is true, be compared with the perfect passive; but those in *μός* commonly take the *σ*, when a vowel precedes in the radical word; but the other two do not always, even when the perfect passive does; and those which do not adopt the *σ*, preserve the long vowel of the future, even where it is shortened in the perfect, (yet in such a manner that some of them vary between *η* and *ε*), e. g. *τίθημι (τέθειμαι) —θέσμος, θέμα* or *θημα*: *δέω (δέδεμαι) —δεσμός, δέμα, διάδημα*: *γινώσκω (ἔγνωσμαι) —γνώμη*: *λύω (λέλυμαι) —λύμα*. As to their signification; those in *μός* properly denote the *abstract*, as *πάλλω παλμός* *shaking to and fro*, *οδύρομαι οδυρμός* *lamenting*, *λύζω (λύξω) λυγμός* *hiccupping*, *σειώ σεισμός* *quaking*.—The termination *μα*, on the contrary, expresses rather the *effect* of the verb as a concrete, and even the *object*, so that it for the most part accords with the neuter perfect passive participle; as *πράγμα (τὸ πεπραγμένον)* *the deed*, *μίμημα* *the imitation* i. e. *the likeness*, *σπείρω (τὸ ἐσπαρμένον) σπέρμα* *the seed*, &c. — The termination *μη* varies between the two; as *μνήμη* *memory*, *ἐπιστήμη* *knowledge*, *τιμή* *honour*,—*στιγμή* *a point*, *γραμμή* *the line*, which in their signification have only a shadow of difference from *στίγμα* *a puncture*, *γράμμα* *a letter*.

b) *σις, σία*.—These denote the abstract of the verb, and very seldom deviate from this signification, as *μιμησις* the *imitating*, *πραξις* the *action*, *σκηψις*, &c.—*δοκιμασία* the *examining*, *θυσία* the *sacrifice*.

Of the following the signification cannot be so accurately given; yet the idea of the abstract, is the prevailing one.

c) *η* and *α*, for the most part oxytone, as *εὐγή* *prayer*, from *εὐχομαι* *slaughter*, from *σφάζω*, fut. *σφάξω* *δοδαχή* *doctrine*, from *διδάσκω*, fut. *-άξω* *χαρά* *joy*, from *χαίρω*.—So also, with a change into the sound *ο* (after the manner of the second perfect), *τομή* from *τέμνω*, *φθορά* from *φθείρω*, &c.—Some also admit of a reduplication, which is similar to the Attic reduplication of the perfect, and always has an *ω* in the second syllable, as *ἀγωγή* *leading* from *ἄγω*, *ἔδωδή* *food* from *ἔδω*.

Examples of paroxytones, are *βλάβη* *hurt*, from *βλάπτω*, *βλάβω* *νίκη* *victory*, from *νικάω*.

εια.—To the class of paroxytones, also belong those nouns in *εια* which are formed from verbs in *εὖω* by merely changing *ευ* into *ει*, as *παιδεία* from *παιδεύω*. These nouns have always a long *α*, and therefore have the acute on the *ει*.

REM. 4. Let the following rules be observed as to the accent of all nouns in *εια*, viz.

Properispomena, are the feminines of adjectives in *ύς*, as *ἡδύς*, *ἡδεῖα*.

Proparoxytona. 1) The abstract nouns from adjectives in *ης*, as *ἀλήθεια*, see no. 10. a. — 2) The feminines of masculines in *εύς*, as *ἱερεῖα* *priestess*, see no. 12. c. 4.

Paroxytona, are the above mentioned abstract nouns from verbs in *εὖω*.

d) *ος* masc. as *τύπος* *blow*, *impression*, from *τύπτω*. But by far the most have in the chief syllable an *ο*, either by nature or in exchange for *ε*, as *κρότος* *clapping*, from *κροτέω* *φθόνος* *envy*, from *φθονέω* *λόγος* *speech*, from *λέγω* *ρόος* (*ρόυς*) from *ρέω*.

To these may be added the substantives in *τος*, which are commonly oxytone, as *ἀμητός* *mowing*, *reaping*, *κωνυτός* *wailing*.

e) *ος* neut. as *τὸ κῆδος* *care*, from *κῆδω* *λάχος* *lot*, from *λαγχάνω* *πᾶγος*, the same as *πᾶγμα*, &c. These verbals never have an *ο* in the chief syllable; hence *τὸ μέρος* *part*, from *ΜΕΙΡΩ*.

8. The subject of the verb, as male, is designated by the following terminations, viz.

a) *της, τηρ, τωρ*. — Of these the termination *της* following the first declension is the most common, and the words are partly oxytone, partly paroxytone, as *ἀθλητής* *combatant* from *ἀθλέω*, *μαθητής* *scholar* from *μαθεῖν*, *θεατής* *spectator* from *θεάομαι*, *δικαστής* from *δικάζω*, *κριτής* from *κρίνω*, &c. On the other hand, *κυβερνήτης* *pilot* from *κυβερνάω*, *πλάστης* (from *πλάττω*, *πέπλασται*), *δυναστής*, *ψάλτης* &c.

The terminations *τηρ* and *τωρ* are less frequent forms, as *σωτήρ* *saviour*, *ρήτωρ* *orator* (from *σαώω* and *ῥΕΩ*).

b) *εύς*, as *γραφεύς* *writer*, *φθορεύς* *destroyer*.

c) *ος*, for the most part only in composition, as *ζωγράφος* *painter*, *πατροκτόνος* a *patricide*, &c.

d) *ης* and *ας*, Gen. *ου*. Only in some cases of composition, as *μυροπώλης* *vender of ointments*, *τριηράρχης* (and *-ος*) *captain of a galley*, *ὄρνιθοθήρας* *fowler*, &c.

9. The names of instruments and other objects belonging to an action, are formed from or after the preceding names of the subject, viz.

a) *τήριον, τρον, τρα* (from the terminations of the subject *της* or *τηρ*), as *λουτήριον* *bathing tub*, *λουτρον* *water for bathing, bath*, *ἀκροατήριον* a *place to hear in, auditory*, *ξύστρα* *curry-comb*, *ὄρχηστρα* *place for dancing*.

b) *εῖον* (from the termination *εύς*), as *κουρεῖον* *barber's shop* from *κουρεύς* *barber* and this from *κείρειν* *to shear*, *τροφεῖον* *the recompense for being educated* from *τροφεύς*, &c.

B. Substantives derived from adjectives.

10. This is also a principal-class of substantives, which serve chiefly to express the abstract of the adjective. To this class belong the following terminations, viz.

a) *ια*, always with long *α* (Ion. *η*), as *σοφός* *wise*, *σοφία* *wisdom*; in like manner, *κακία*, *δειλία*, &c. *βλακία* *stupidity* from *βλάξ* &c.

From this termination arose the nouns in

εια and *οια*

by contraction; the *α* is here short, and the accent is on the antepenult; the former come from adjectives in *ης, εος*, as *ἀλήθεια* *truth* from *ἀληθής*, the latter from adjectives in *ους*, as *ἄνοια* *want of sense* from *ἄνους*.

b) *της* fem. G. *τητος*, as *ἰσότης* *equality* from *ἴσος*, *παχύτης* *thickness* from *παχύς*. They are generally paroxytones.

c) *-σύνη*, as *δικαιοσύνη*, most frequently from adjectives in

ων, G. ονος, as σωφροσύνη discretion from σώφρων, ονος. Those which have the fourth syllable from the end short, take an ω in the antepenult, as ἀγαθωσύνη (compare the same rule in the comparison by τεμος, τατος).

d) ος neut. chiefly from adjectives in υς, as βάθος depth from βαθύς, τάχος swiftness from ταχύς.

C. Substantives derived from other substantives.

11. Among these, some terminations are first to be mentioned which are formed after the analogy of the verbals, viz.

a) Masculines in της (of which all those in ίτης have long ι) often signify a man in some relation with the subject which the radical word denotes, as πολίτης citizen from πόλις city, όπλίτης an armed man from όπλον weapon, ίππότης horseman from ίππος, φυλέτης one of the same tribe from φυλή.

b) In like manner those in ες, as ιερεύς priest from ιερόν temple (or τὰ ιερά sacrifices), γριπεύς, άλιεύς, fisherman, from γριπίος net, άλς sea; γραμματεύς, &c.

c) Those in ειον particularly denote a place devoted to an object, as Μούσειον &c. see no. 9 above.

12. The rest may be reduced to the following divisions, viz.

a) Those which designate a place where certain objects exist in numbers; such are those in ων, G. ώνος, masc. and -ωνία, as άμπελών vineyard, ροδωνία rose bed, άνδρών hall for men.

b) Amplificatives in ων, ωνος (masc.) as γάστρων he who has a large belly, &c.

c) Feminine appellations, viz.

(1) τεира, τρια and τρις, G. τριδος, properly from masculines in τηρ and τωρ, yet also from masculines in της, as σώτειρα a female deliverer, ορχήστρια a dancing girl, αύλητρίς a female player on the flute (masc. ορχηστής, αύλητης.)

(2) ις, G. ιδος, is the most common termination, which takes the place of that of the masculine in ης and ας of the first declension; as δεσπότης master, δεσπότις mistress; ικέτης suppliant, ικέτις Σκύθης, Σκύθις μυροπώλης vender of ointments, μυροπώλις.

(3) αйна, chiefly from the masc. in ων, as θεράπων (οντος), θεράπεινα maid servant; λέων (οντος), λείαινα lioness; τέκτων (ονος), τέκταινα a female artisan; also from some nouns in ος, as θεός, θείαινα goddess.

(4) εια, from some masculines in ες, as ιέρεια priestess from ιερεύς, &c.

(5) σα, from several terminations in the third declension, as βασίλισσα from βασιλεύς, άνασσα from άναξ, Κίλισσα from Κίλιξ, Θρησσα (Att. Θράττα) from Θρήξ or Θράξ.

d) Diminutives, as follows, viz.

(1) *ιον* or *ιον* (τό), which is the chief termination, as *παιδίον* a small boy, *σωμάτιον* a little body, *ράκιον* from *τό ράκος* rag, &c. — To strengthen this diminutive form, this termination is often lengthened by a syllable, especially in *-ίδιον* and *-άριον*, as *πινακίδιον* from *πίναξ* tablet, *παιδάριον* from *παῖς*.

REM. 4. Several words in *ιον* have entirely lost their diminutive signification, as *θηρίον* beast from *ὁ θηρ*, *βιβλίον* book from *ἡ βιβλος*.

(2) *ίσκος*, *ισκη*, as *στεφανίσκος*, *παιδίσκη*.

(3) *ις* Gen. *ίδος* and *ιδος*, always feminine, as *θεραπευίς* (from *θεραπεινα*), *σκοινίς*, *ιδος*, from *σχοῖνος* rope &c.

(4) *ύλος* (rather Doric) as *Ἐρωτύλος* from *Ἔρως*.

(5) *ιδεύς* used only of the young of animals, as *αετιδεύς* from *αετός*.

f) *Gentilia*, i. e. names designating one's country. These are partly mere adjectives of three terminations, in *ιος*, *αῖος*, *νος*, *κος* (see below), and partly substantives.

A. Masculine, viz.

(1) *ιτης*, *ιᾶτης*, *ιώτης*, as *Ἀβδηρίτης*, *Χερρόνησότης*, *Σπαρτιάτης*, *Σικελιώτης*.

(2) *εύς*, as *Αἰολεύς*, *Φωκεύς* Phocian, *Δωριεύς*, *Μεγαρεύς* from *Μέγαρα*, *Μαντινεύς* from *Μαντίνεια*, *Πλαταιεύς* from *Πλάταια*, *Φωκατεύς*, better *Φωκαεύς*, Phocaean, from *Φώκαια*, *Εὐβοεύς* from *Εὐβοία*.

B. Feminine. These either do but change (see c. 2, above) the *ης* of the masculine termination into *ις*, as *Σπαρτιάτις*, *Συβαρίτις* &c. — or they annex the terminations *ις* and *ας* in the manner that the euphony of the radical word may require, as *Αἰολίς*, *Δωρίς*, *Μεγαρίς*, *Φωκίς*, *Φωκαῖς*, *Δηλιάς* (from *Δῆλος*). All these names, according as *γυνή* or *γῆ* is understood, are used of a woman and of the country.

g) Patronymics.

A. Masculine. Here the terminations are the following, viz.

(1) *ίδης*, *αδης*, *ιάδης*, Gen. *ου*, the most common forms, of which that in *ίδης* is derived from the greatest number of terminations, while that in *αδης* is used only in nouns of the first declension in *ας* and *ης*, as *Κρόνος* *Κρονίδης*, *Κέκροψ* *Κεκροπίδης*, *Ἀλεῦας* *Ἀλενάδης*, *Ἰππότης* *Ἰπποτάδης*. The termination *ιάδης* comes chiefly from names in *ιος*, as *Μενοίτιος* *Μενοitiaδης*, but is also attached to many other nouns which have a long syllable before the patronymic termination, as *Φερητιάδης* from *Φέρης*, *ητος*, *Τελαμωνιάδης*, *Ἀβαντιάδης* &c.

(2) *ιων* Gen. *ωνος* (seldom *ονος*), commonly with a long *ι*, is a more rare form in use with the former, as *Κρονίων* from *Κρόνος*, *Ἀκτορίων* from *Ἀκτωρ*, *ορος*.

REM. 5. Patronymics from nouns in *εύς* and *κλῆς* have originally *εἶδης*, and hence in the common language by contraction *εἶδης*, as *Πηλείδης*, *Τυδείδης*, from *Πηλεὺς*, *Τυδεὺς*; *Ἡρακλείδης* from *Ἡρακλῆς*. The same is true with regard to the termination *ῶν*, as *Πελείων*.—So also *ο* with *ι* is contracted in *Πανθολίδης*, *Αητολίδης*, from *Πανθοος* (*Πάνθους*), *Αητώ, όος*, *Latona*.

B. Feminine. These in general correspond with the masculine terminations, and for the forms in *ιδής*, *άδης*, we have the feminine in *ις* and *άς*, as *Τανταλῖς*, *Ατλαντῖς*, *Θεστιάς*. For the masculines in *εἶδης* we have the feminines in *ῆς*, as *Νηρηῆς*. For those in *ῶν*, we have others in *ῶνῃ* and *ινῃ*, as *Ακρισιωνῃ*, *Αδρηστινῃ*.

III. Adjectives.

13. Of adjectives which clearly have the mark of analogical derivation, by far the most terminate in *ος*, and here it is the preceding letter or letters which are to be taken into account.

a) *ιος* is one of the most general terminations, of which it can only be said, that it comes immediately only from nouns, and that it signifies something belonging to the subject, having respect to it, or proceeding from it, &c. as *οὐράνιος*, *ποιάμιος*, *γόνιος*, *ἐσπερίος* &c.—By means of it a new adjective is also sometimes formed from an adjective in *ος*, as *ἐλευθέρος* *free*, *ἐλευθέριος* *liberalis*, *becoming the free*; *καθαρός* *pure*, *καθάριος* *cleanly*, &c.—From this *ιος*, by attaching the *ι* to a preceding vowel, are formed the new terminations

αιος, ειος, οιος, φος,

as *ἀγοραῖος* from *ἀγορά*, *Ἀθηναῖος* from *Ἀθῆναι*, *θέρειος* from *θέρως* Gen. *εως* *summer*; *αἰδοῖος*, *ἡρώς*, from *αἰδώς* Gen. *όος*, *ἡώς* Gen. *όος*. Yet usage has sometimes made one of these terminations more particular in its signification and more expressive; as *πάτριος* *relating to fathers, ancestors, country*, in general; *πατρῷος* *relating to the father*.

In particular, the termination *ειος* is in use as a mode of derivation from such words as denote definite classes or individuals of living beings, as *ἀνθρώπειος* *human*, *γυναικείος* &c. next, of all classes of animals; and in particular it is the most common form of the derivation from proper names of persons, where the termination admits of its use, as *Ὀμήρειος*, *Ἐπικουρείος*, *Πυθαγόρειος*, *Εὐριπίδειος* &c.

b) *εος* signifies for the most part only the subject, from which any thing is made, and is contracted into *οὺς*, see § 60. 2.

c) *κός* is to be understood in a manner quite as general as *ιος*, and extends also to verbs (as *γραφικός* *belonging to painting*, *ἀρχικός* *governing* &c.) The most common form is *ικός*, and if

αι precedes, we usually find the form αἰκός, as τροχαῖκος from τροχαῖος. From words in υς is formed -υκος, as θηλυκος from θήλυς womanly. So also -ακος from the terminations which are preceded by an ι, as Ὀλυμπία, Ἰλιος, — Ὀλυμπιακός, Ἰλιακός, σπονδειός, σπονδειακός. Yet the termination ιακός (like ἰαδης) is often used without having an ι preceding, as Κορινθιακός from Κόρινθος.

d) νος is a more ancient passive termination (like τός, τέος); hence δεινός dreadful, σεμνός (from σέβομα,) venerable, στυγνός hated &c.

ἴνος as proparoxytone almost always denotes a material, as ξύλινος of wood, λίθινος &c. A single case is ἀνθρώπινος, as extensive in its meaning as ἀνθρώπειος.—As an oxytone it forms adjectives from words expressing ideas of time, as ἡμερινός from ἡμέρα, χθεσινός of yesterday, from χθές.

πεδινός and the words in -εινός show a fullness, or something prevailing throughout, as πεδινός entirely plain, ὄρεινός mountainous, εὐδεινός entirely serene, &c.

ἴνος, ἄνός, ἡνός, are merely names of nations &c. as Τυραντῖνος, Ἀσιανός, Τραλλιανός, Κυζικηνός, &c.

e) λος is a more ancient active termination; hence δειλός he who fears. The lengthened terminations ηλός and ωλός, which signify an inclination or habit, are the most common, as ἀπατηλός deceptive, ἁμαρτωλός he who easily errs, habitually sins, &c.

f) ιμος is found only in verbals, chiefly denoting fitness for use both actively and passively, and is attached to the radical word according to very different analogies, as χρῆσιμος (from χρᾶομαι) fit to be used, τροφίμος nutritious, θανάσιμος mortal, πότιμος fit to be drunk.

g) ρός, ερός, ηρός, chiefly express the idea of full of, as οἰκρός full of grief, φθονερός full of envy, νοσερός sickly.

h) αλέος signifies nearly the same, as θαρδάλεος bold, from θάρρος confidence, δειμαλέος fearful, ψωραλέος scabby.

i) τός and τέος, see § 102.

14. The other adjective terminations are the following, viz.

a) εις Gen. εντος, as χαρίεις full of grace, ὑλῆεις full of woods, πυρόεις full of fire, εὐρωεις of doubtful signification, from εὐρύς or εὐρώς.

We have already seen that those in ῥεις and ὀεις admit of a contraction, § 41 Rem. 3. § 62 Rem. 2.

b) ης, ες, Gen. ους, are for the most part contractions (see § 130); yet there comes from them the particular termination ὠδης, ὠδες, Gen. ους, properly with a change in the accent from -οειδής (from εἶδος form, manner), as σφηκώδης wasp-like, γυναικώδης womanlike; commonly denoting full of, especially by way

of reproach, as *ψαμμώδης*, *αἱματώδης*, *ἰλυώδης*, *full of sand, blood, slime.*

c) *μων* Gen. *ονος*, verbals after the analogy of the substantives in *μα*, and in part formed from these; for the most part signifying the active quality suggested by the verb, as *νοήμων* from *νοεῖν* *intelligent*, *πολυπράγμων* from *πολύς* and *πρᾶγμα* or *πράττειν*, *one who makes for himself much business* &c. *ἐπιλήσμων* *forgetful*.

Finally, a multitude of adjectives are formed merely by contraction, of which we shall treat in the following section.

IV. Adverbs.

15. Besides the simple method of forming adverbs by changing the termination of the declension of the adjective into *ως* (see § 115), there are the following particular terminations of adverbs, viz.

a) *ι* or *ει*. These denote a circumstance connected with the action which the proposition expresses.—The verbals in particular terminate in *τι* or *τει*, which are attached exactly after the manner of the termination *τός*, as *ὀνομαστί* *by name*, *ἀγέλαστί* *without laughing*; *ἀνιδρωτί* *without sweating*, *ἀπρηπτεῖ* *without announcing*. — From this, and from what was said above (in no. 3. d) of verbs in *ίζω*, comes the signification of adverbs in *στί*, viz. *after the manner, custom, language* of a nation, a class, an individual, as *ἐλληνιστί* *after the Greek manner*, *in the Greek language*, *γυναικιστί* *after the manner of women*; so *ἀνδραποδιστί*, *βοῖστί* &c.

Those formed from nouns have merely *ι* or *ει* added to the termination of the declension; as *ἐκοντί* *willingly*, *πανθημεῖ* *as a whole nation*, that is, *with united force*; *ἀμαχεί* *without contest*, *αὐτοχειρί* *with one's own hand*.

b) *δην* belongs to verbals of nearly the same signification as the preceding, the termination being attached partly after the manner of the termination *τός* (yet with the necessary change of the characteristic of the verb, and never with *σ*), as *συνλήβδην* *collectively*, that is, *on the whole, in general*; *κρύβδην* *secretly*, *βάδην* *by steps*, *ἀνέδην* *loosely, without fear*, (from *ἀνίημι*, *ἀνετός*); partly in the form *αδην* attached to the radical word with a change of the vowel into *ο*, as *σποράδην* *scattered*, *προτροπάδην* (*φρευγειν*) *directed forwards, without turning round*, &c.

c) *δόν*, *ήδον*, are chiefly derived from nouns, and relate for the most part to external form and character, as *ἀγεληδόν* *in herds*, *βοτρυδόν* *like grapes*, *πλινθηδόν* (from *πλίνθος*) *laid like tiles*, *κυ-*

νηδὸν like a dog. — If they are verbals, they agree with those in *δην*, as *ἀναφανδὸν before men, openly.*

d) ξ, a rare form, which is chiefly made by means of a palatic already in the radical word, and has a general adverbial signification, as *ἀναμίξ mixed together, promiscuously, παραλλάξ alternately.*

§ 120. DERIVATION BY COMPOSITION.

1. The first part of every composition is either a noun, or a verb, or a particle, either changeable or inseparable.

2. If the first word is a noun, its termination is commonly in *ο*, which, however, when the second word begins with a vowel, usually suffers elision. E. g.

λογοποιός, παιδοτρίβης, σωματοφύλαξ, ἰχθυοπώλης (from *ἰχθύς, ὕος*), *δικογράφος* (from *δίκη*).

νομάρχης from *νόμος* and *ἄρχω*, *παιδαγωγός* from *παῖς* and *ἀγωγή*, *καχεξία* from *κακός* and *ἔξις*.

Yet in most cases where *υ* or *ι* is in the termination of the noun, no *ο* is adopted; e. g. *εὐθύδικος, πολυφάγος, πολιπόρθος*, from *εὐθύς, πολύς, πόλις*.

The same is true after *ου* and *αυ*; e. g. *βουφόρβος, ναυμαχία*, from *βούς, ναῦς*.

Frequently also after *ν*, as *μελαγχολία, μελάμπελος*, from *μέλας, ανος*; *παμφάγος*, from *πᾶς, παντός*.

REM. 1. The *ο* sometimes keeps its place before vowels, as *μηνοειδής, μενοεικής, ἀγαθοεργός*. Yet in words compounded with *ἔργον* or *ΕΡΓΩ*, the *ο* is commonly contracted with the *ε*, as *δημιουργός* from *δήμιος* and *ΕΡΓΩ*.

REM. 2. An *ω* proceeds either from the Attic, or from the contracted forms of declension, as *νεωκόρος* (from *ὁ νεώς*), *ὀρεωκόμος* (from *ὀρέυς*, G. *ὀρέως*), *κρεωφάγος* (from *κρέας* G. *αος, ως*). — From *γῆ* the earth we have in all contractions *γεω-*, as *γεωγράφος*, instead of *ΓΑΩ-* from the ancient form *ΓΑΑ*, see § 26 Remark 7.

REM. 3. Some in *μα*, G. *ατος*, often change their *α* into *ο*, or lose it by elision, as *αἰμοσταγής, στομαλγία*, from *αἷμα, στόμα*.

REM. 4. In some contractions, especially such as are poetical, the form of the dative singular or the dative plural is chosen for composition, as *πυρίπνου, νυκτιπόρος, γαστρίμαργος, ὀρεινόμος*

(from ὄρος, εος), ναυσιπόρος, ἐγγεσίμωρος. The very common form in ες (from ος, G. εος), is a contraction of the last form, as τελεσφόρος, σακεσπάλος, from τὸ τέλος, σάκος.

3. If the first word is a verb, its termination is most commonly formed in ε with the characteristic of the verb unchanged, or in σι, e. g.

ἀρχέκακος from ἄρχειν, δακέθυμος from δάκνω, ἔδακον.

λυσίπονος from λύω, τρεψίχρως from τρέπω, ἐγεροίχορος from ἐγείρω.

Here too the vowel is struck out before another vowel, as φέ-
ρασις, δίψασσις, &c.

REM. 5. The cases are more rare, in which ι is used without σ, as in many from ἄρχειν, as ἀρχιθέωρος, or in which the verb assumes an ο, as in the case of those from λείπειν, as λειποτάξιον.

4. The indeclinable words remain unchanged in composition, with the exception of the changes which follow from the general rules, and such as in the case of prepositions are effected by elision (§ 29. 2); as ἀγχίταλος from ἄγχι and ἄλς· παλαιγενής from πάλαι· ἀναβαίνω, ἀνέρχομαι, from ἀνά· ἐξέρχομαι, ἐκβαίνω, from ἐξ· ἐμβαίνω from ἐν· προάγω, περιάγω, (§ 29. 2.)

REM. 6. The preposition πρό sometimes submits to a contraction, as προύγω, προὔπτω, for προέγω, πρόσπτω. Especially is this the case with the augment, as προὔδωκα for προέδωκα.

REM. 7. In the preposition περί, elision does not take place. So also, sometimes, in ἀμφί, as ἀμφίταλος, ἀμφίετες, from ἄλς, ἔτος.

REM. 8. In dividing the syllables, the rule is, that if the preposition ends in a consonant, this consonant in the division belongs to the first syllable; therefore εἰς-έρχομαι, προς-άγω, ἐν-υδρος, ἐξ-έρχομαι. But if the consonant in the preposition begins the second syllable, it does the same even when the vowel suffers elision in the composition, as πα-ράγω, ἀ-παιτεῖν.

5. Of the inseparable particles the most important are δυσ-, which denotes difficulty, hardship, and the like, (as δύσβατος *difficult to tread on*, δυσδαιμονία *contrary fate*.) and the so called
α privativum,

which is directly negative like the English in- and un-, and the

Latin *in-*, as *ἄβατος impassable*, *ἄπαις childless*. Before a vowel this *α* commonly takes *ν*, as *ἀναιτίος innocent* from *αἰτία*.

REM. 9. Yet several words beginning with a vowel, assume only an *α*, as *ἀήττητος*, *ἄοινος* &c. Hence it is subjected to contraction, as in *ἄκων unwillingly* for *ἀέκων*, *ἄργός idle*, *at leisure*, with a change in the accent from *ἄεργος*.

6. In all compositions, if the second word begins with *ρ*, before which there is a short vowel, this *ρ* according to § 21. 2, is usually doubled, as *ισορρήπης* from *ἴσος* and *ῥέπω*, *περιρρέω*, *ἀπόρρητος*, *ἄρρητος* from *α* and *ῥήτος*.

7. We have already seen (§ 25) in what cases the *ν*, especially of the prepositions *ἐν* and *σύν*, remains in the composition unchanged, or passes into another consonant, or is dropped altogether.

§ 121.

1. The form of the last part of a compounded word decides, whether the whole word is a verb, a noun, or a particle.

2. The most frequent compounded form of verbs, is that in which the verb remains unchanged, and preserves its own inflection with the augment and termination. Strictly speaking this takes place only with the common prepositions, *ἀμφί*, *ἀνά*, *ἀντί*, *ἀπό*, *διά*, *εἰς*, *ἐν*, *ἐξ*, *ἐπὶ*, *κατά*, *μετά*, *παρά*, *περί*, *πρό*, *πρός*, *σύν*, *ὑπέρ*, *ὑπό*. Every similar union of the unchanged verb with real adverbs and other parts of speech, is considered merely as juxtaposition of words, and they are therefore commonly written separately, as *εὖ πράττειν*, *κακῶς ποιεῖν*.

3. With other words besides these prepositions, and with all the particles which are always inseparable, verbs can be compounded only by submitting to a change in their own form; that is, there arise peculiar compounded verbal forms with terminations of derivation, as *έω*, *άω* &c. and here a noun, compounded in a manner to be shown below (no. 4) usually lies at the foundation; as from *ἔργον* and *λαμβάνω* comes *ἐργολάβος*, and from this *ἐργολαβεῖν*, from *εὖ* and *ἔρδω* (*ΕΡΙΩ*) comes *ἐνεργέτης* ben-

efactor and hence *εὐεργετῆν* to do good; from *δυσ* and *ἀρέσκω* comes *δυσάρεστος* dissatisfied, *δυσαρεστεῖν* to be displeased &c. and when instead of *φείδεσθαι* to spare, the negative idea *not to spare, to neglect*, with a privative is required, *ἀφειδεῖν* is formed from the adjective *ἀφειδής*.

REM. 1. If in such compounded words the verb appears unchanged, the cause lies in an accidental coincidence between the derived termination and that of the radical verb, as *ποιέω* *make*, *μελοποιός*, *μελοποιέω* *make songs*. In like manner *μυροπωλέω* comes not from *μύρον* and *πωλέω*, but from *μυροπώλης*, *ἀφρονέω* not from *ἀ-* and *φρονέω*, but from *ἄφρων* Gen. *ονος* &c.

REM. 2. In the same way verbs are sometimes compounded with prepositions, as *ἀντιβολεῖν* from *ἀντίβολος*, compounded of *ἀντί* and *βάλλω*.

4. Substantives are seldom so compounded as themselves to remain the leading idea unchanged; thus *ξένος* the guest, *πρόξενος* the public or the nation's guest; *ὁδός* the way, coming, *σύνοδος* the coming together. Adjectives, on the contrary, by this kind of composition may be simply modified in signification, as *πιστός* trustworthy, *ἄπιστος* not trustworthy; *φίλος* dear, *ὑπέρφιλος* exceedingly dear.

REM. 3. When an abstract substantive, as *τιμή* honour for example, is to be made negative in its signification (*dishonour*), an adjective, as *ἄτιμος*, is commonly first formed, and from this a new substantive *ἀτιμία* (see no. 7.)

5. In most compounded nouns, of which the last word is an unchanged noun or came from a noun, this indicates only the near or remote object of the proposition, which is contained in the whole, as *δεισιδαίμων* (from *ΔΕΙΩ* and *δαίμων* the divinity) one who fears the gods, *ἄπαις* he who has no child, childless, *μακρόχειρ* he who has a long hand, *ἀποικος* he who is removed from his own home, an exile &c.—So also, with the assumption of a particular termination of declension, *τρεχέδειπνος* (from *τρέχω* and *δειπνον*) he who runs after feasts, *εὐθύδικος* he who exercises direct right (*δίκη*), *ἄτιμος* he who is deprived of honour, dishonoured, *κακοήθης* he who has a bad character (*ἦθος*), *φιλοχρήματος* he who loves money (*χρῆμα*, *χρήματα*.) &c.

6. Yet most frequently, when a compounded noun is formed by the aid of a verb, the verb takes the last place, and receives the termination of a noun; and then the preceding word contains either the definite idea or the object of the action of the verb; as *ἐργολάβος* *he who undertakes a work*, *ἵπποτρόφος* *he who nourishes horses*. The simple termination *ος* is in compositions of this sort the most common; besides this we have for substantives the terminations *ης* and *ας* of the first declension (see the examples § 119. 8. d); and for adjectives, *ης* of the third, as *εὐμαθής* *he who learns well*; also the other terminations of nouns, mentioned in § 119. 8, as *νομοθέτης* from *νόμος* and *τίθημι*, &c.

7. From all such first compositions, other words are again formed by derivation, as *ἀτιμία*, *δεισιδαιμονία*, *νομοθεσία*, *νομοθετικός* &c. and in like manner the compounded verbs mentioned in no. 3, as *ἵπποτροφέω* from *ἵπποτρόφος*, *εὐπαθέω* from *εὐπαθής*, &c.

8. Among the changes which sometimes take place in the second word in the composition, it is particularly to be observed, that the words which begin with short *α*, or with *ε* and *ο*, very frequently assume an *η* or *ω*; yet this does not apply to verbs compounded with prepositions in the manner described in no. 2, but does apply to the nouns derived from the same, and also to verbs compounded in the second manner (no. 3); as *ὕπηκοος* *obedient* from *ὕπακούω* *κατήγορος* *accuser*, *κατηγορέω* *to accuse* (from *κατά* and *ἀγορά*, *ἀγορεύω*); *εὐήνεμος* from *ἄνεμος*, *δυσήλατος* from *ἐλαύνω*, *ἀνώματος* from *ἄμνυμι*, &c. Those from *ὄνομα*, moreover, change the second *ο* into *υ*, as *ἀνώνυμος*, *εὐώνυμος* &c.

9. In relation to the accent, the general rule is, that the accent of the simple word (according to the established analogy § 23. 2. a.) is thrown by composition as far back as the nature of the accent will permit. So e. g. from *τέκνον*, *θεός*, we have *φιλότεκνος*, *φιλόθεος* from *ὁδός*, *σύνοδος* from *παῖς* *παιδός* comes *ἄπαις* *ἄπαιδος* from *τιμή*, *ἄτιμος* from *ἐταῖρος*, *παρθένος*, come *φιλέταιρος*, *εὐπάρθενος* from *παιδευτός* come *ἀπαιδευτός*, *δυσπαιδευτός* &c.

REM. 4. Words which are not themselves compounded, but are derived from compounded words, follow in their accent the general analogy of their terminations; thus the abstract verbals in *ή* and *ά*, as *συλλογή*, *προσφορά*, from *συλλέγω*, *προσφέρω*. So too from *ἀδικος*, *ἀδικεῖν*, comes *ἀδικητικός* from *παροξύνω* *παροξυσμός* from *προσδοκᾶν*, *προσδοκητός*. But when compositions are again made from these, the accent is thrown back, as *ἀπροσδόκητος*.

REM. 5. Compounded words of which the first half is formed from a noun, the second from a transitive verb, with the simple termination *ος* (not *τος*, *νος*, and the like) usually have, when their signification is *active*, the accent on the verb; but when *passive*, on the syllable preceding the verb. E. g.

λιθοβόλος *throwing stones.*

λιθόβολος *thrown at with stones.*

PART II.

SYNTAX.

§ 122.

1. The syntax teaches the *use* of the parts of speech, whose *formation* has been shown in the preceding part of the grammar, in the following order, viz. *noun, verb, particle*, as stated above § 31.

2. We shall accordingly treat of, 1st. The noun in itself, and connected with other kindred forms; 2d. The noun in connexion; 3d. The verb; 4th. Particles; 5th. Phrases and constructions of a more complicated character.

§ 123. THE NOUN.

1. Every thing joined to the substantive of the nature of an adjective—whether adjective, participle, pronoun, or article—must agree with it in gender, number, and case.

REMARK. In the Attic dialect, however, the feminine dual commonly is joined with masculine adjectives, as ἄμφω τούτω τῷ μεγάλῳ πόλει, for ἄμφω ταύτα τὰ μεγάλα πόλει.

2. The adjective is often found without any substantive, with which it may agree, the substantive having been omitted, or being easy to be supplied by the mind. In this case the adjective is said to be used substantively. E. g. ὁ σοφός *the wise man*, ἡ ἄνδρος sc. γῆ *the desert*, ἡ ὀρθή sc. ὁδός *the straight road*, οἱ πολλοί *the multitude*, τὰ ἐμά *my property*. So also the pronouns οὗτος, ἐκεῖνος, τίς, &c.

§ 124. THE PREPOSITIVE ARTICLE.

1. When the substantive is represented as a definite object, it regularly takes the prepositive article ὁ, ἡ, τό, *the*.

2. The indefinite article of modern languages is not expressed in Greek. When, however, an indefinite object is to be distinctly pointed out as an individual, the pronoun *τις, τι*, is made use of. E. g. *γυνή τις ὄρνιν εἶχεν* a certain woman had a hen.

3. Proper names receive the article, as ὁ Σωκράτης, αἱ 217 Ἀθῆναι. It is however very often omitted, and always, when a more precise distinction with an article follows, as Σωκράτης ὁ φιλόσοφος.

REM. 1. The Greeks use the article in many cases where the modern languages do not, and also often omit it, although the object is definite.—With *possessive* pronouns, however, the use is invariable; thus σὸς δούλος, (like δουλός σου) can mean only a slave of thee; ὁ σὸς δούλος (like ὁ δουλός σου) means thy slave.

REM. 2. In the older dialect, ὁ, ἡ, τό was rather a demonstrative pronoun (see below § 126), and the substantives for the most part stood without the article, where we use *the*, as they do always in Latin. The more recent common dialect also frequently omits it.

§ 125.

1. The article is very often divided from its substantive, not only by the adjective, (as ὁ μέγας βασιλεὺς the great king, οἱ ὑπάρχοντες νόμοι the existing laws,) but also by other qualifications of the substantive, as ἐμὲμνητο τῆς ἐν μανίᾳ διατριβῆς he remembered the time passed in insanity. Often a participle, like γενομένη &c. may in these phrases be supplied by the mind; e. g.

ἡ πρὸς Γαλάτας μάχη.

ἡ πρὶν ἄρξαι αὐτὸν ἀρετὴ the virtue exhibited by him before he reigned.

2. When the qualification thus interposed begins again with an article, two and even three articles may stand in this way together, if no cacophony ensue; e. g.

τὸ τῆς ἀρετῆς κάλλος the beauty of virtue.

ὁ τὰ τῆς πόλεως πράγματα πράττων.

τὸν τὸ τῆς Ἀθηνᾶς ἀγαλμα ἐργασάμενον.

ἐνοχος ἔστω τῷ τῆς τῶν ἐλευθέρων φθορᾶς νόμῳ.

3. These qualifications of the substantive may for greater

emphasis or clearness come after, in which case the article is usually repeated, and with participles *must* be repeated; e. g.

τὸν παῖδα τὸν σὸν *thy son*.

ὁ χιλλαρχος ὁ τὰς ἀγγελίας εἰσκομίζων *the commander who is to bring the despatches*.

σύνειμι ἀνθρώποις τοῖς ἀγαθοῖς *I associate with good men*.

REM. 1. The repetition of the article is necessary with the participle; for otherwise the phrase becomes what is called the participial construction, which occurs very frequently in Greek, and will be explained below in § 145.

218 REM. 2. When the adjective without an article stands before the article of the substantive, the object is thereby distinguished not from others, but from *itself* under other qualifications, as ἦδετο ἐπὶ πλουσίοις τοῖς πολίταις signifies, not 'he rejoiced in the rich citizens,' but, *he rejoiced in the citizens being rich, or inasmuch as they were rich*. So ἐπὶ ἄκροις τοῖς ὄρεσιν *on the mountains where they are highest* i. e. *quite up the mountains*; ὅλην τὴν νύκτα *the whole night*.

4. When the substantive is understood from the connexion, it is often omitted, and the article stands alone with the qualification, as ὁ ἐμὸς πατὴρ καὶ ὁ τοῦ φίλου *my father and the father of my friend*.

REM. 3. Here too are to be noticed certain standing omissions, as in the case of the adjective § 123. 2. E. g.

Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός *son*) or simply

ὁ Σωφρονίσκου *the son of Sophroniscus, i. e. Socrates*.

εἰς τὴν Φιλίππου (sc. γῶραν,) *into the land of Philip*.

τὰ τῆς πόλεως (sc. πράγματα,) *as above § 123. 2 τὰ ἐμά*.

See § 128. 2.

οἱ ἐν ἄσκει *the people in the city*.

τὰ κατὰ Πανουρίαν *the affairs of Pausanias*.

τὰ εἰς τὸν πόλεμον.

οἱ σὺν τῷ βασιλεῖ.

5. As every qualification, though indeclinable in itself, may be declined by aid of the article, adverbs without farther change are converted into adjectives by its being joined to them, as from μεταξὺ *between* comes ὁ μεταξὺ τόπος *the intervening place*; from πέλας *near*, αἱ πέλας κῶμαι *the neighbouring villages*.

οἱ τότε ἄνθρωποι.

οἱ πάλαι σοφοὶ ἄνδρες.

ἡ ἄνω πόλις *the upper city*.

εἰς τὸν ἀνωτάτω τόπον, *see § 115. 6*.

ἡ ἐξαίφνης μεταστάσις *the sudden removal*.

Or so, that the adverb with a repetition of the article follows, as *ὅταν ἐγείρησθε ἐκ τῆς ἀμελείας ταύτης τῆς ἄγαν* when ye awaken from this excessive negligence.

REM. 4. If in this case the substantive, which suggests itself from the context or the idea itself, be omitted, the adverb acquires the character of a substantive, as from *αὔριον* tomorrow, by the omission of *ἡμέρα* day, is *ἡ αὔριον* the morrow; *ἡ Λυδιστί* the Lydian mode, (*ἁρμονία* being omitted); *οἱ τότε* the men of that age; *ἐς τοῦπίσω* (for *τὸ ὀπίσω*) behind, backward, where *μέρος* part, may be regarded as omitted; although in the case of a neuter article, it is neither necessary nor possible always to supply a particular substantive.

REM. 5. By another peculiarity, the article *τό*, with whatever 219 it is attached to, becomes adverbial, some word being omitted, as *τὸ τελευταῖον* finally, *τανῦν* (that is, *τὰ νῦν*) for the present, *τὰ ἀπὸ τοῦδε* from henceforth. Compare § 131. 8.

6. From all these cases, in which various parts of speech and even phrases acquire the character of substantives, by virtue of the remaining article of an omitted idea, are to be distinguished two cases, in which such words and phrases become substantives, by virtue of an article peculiar to themselves, viz.

1) The infinitives, as *τὸ πράττειν* the doing, *τὸ κακῶς λέγειν* the speaking ill, *ἡδομαι τῷ περιπατεῖν* I take pleasure in walking. How extensive this use of the infinitive is in the Greek language will appear from § 141.

2) Every word and phrase, which is itself considered as a subject, as *τὸ λέγω* the word λέγω *χρηῖται τῷ Γνωθί σαντόν* he uses the maxim, know thyself.

§ 126. OF *ὁ*, *ἡ*, *τό*, AND *ὅς*, *ἥ*, *ὅ*, AS DEMONSTRATIVE.

1. Not only the prepositive article *ὁ*, *ἡ*, *τό*, but the postpositive *ὅς*, *ἥ*, *ὅ*, were in the elder dialect used as demonstrative pronouns for *οὗτος* or *ἐκεῖνος*, which usage remained particularly in the language of epic poetry.

2. The same usage also remained in the common language in certain cases, particularly in the division and distinction of objects. In this case, *ὁ μὲν* commonly stands first, and afterwards once or

oftener *ὁ δέ*, *this—that* ; or (when speaking of indefinite objects) *the one—the other—another*, &c. through all genders and numbers, e. g.

τὸν μὲν ἐτίμα, τὸν δὲ οὐ, *he honours this one, that one not.*
τὸ μὲν γὰρ ἀνόητον, τὸ δὲ μανικόν, *the one action is foolish,*
the other insane.

τῶν στρατιωτῶν (or also *οἱ στρατιῶται*) *οἱ μὲν ἐκύβευον,*
οἱ δὲ ἔπινον, οἱ δὲ ἐγυμνάζοντο, *of the soldiers some played*
at dice, some drank, some exercised themselves.

τῶν ζώων τὰ μὲν ἔχει πόδας, τὰ δ' ἐστὶν ἀποδα.

κρείσσον καλῶς πένεσθαι ἢ κακῶς πλουτεῖν *τὸ μὲν γὰρ ἔλε-*
ον, τὸ δ' ἐπιτίμησιν φέρει.

Isocrates says of the Athenians, who, on account of the excessive population, were sent to settle colonies, that in this way, *ἔσωσαν ἀμφοτέρους, καὶ τοὺς ἀκολουθήσαντας καὶ τοὺς ὑπομέναντας* *τοῖς μὲν γὰρ ἱκανὴν τὴν οἴκοι χώ-*
ραν κατέλιπον, τοῖς δὲ πλείω τῆς ὑπαρχούσης ἐπόρισαν.

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REM. 1. The postpositive article (*ὅς μὲν, ὅς δέ—ᾧ μὲν, ᾧ δέ*, &c.) is thus used, but less frequently, as *πόλεις Ἑλληνίδας, αἳ μὲν ἀναιρῶν, εἰς αἷς δὲ τοὺς φυγάδας κατὰγων*, *destroying some of the cities of Greece and reinstating the exiles in others.* DEMOSTHENES.

3. In narration *ὁ, ἡ, τό*, is often used only once with *δέ*, in reference to an object already named, as *ὁ δὲ εἶπε*, *but he said* ; *τὴν δὲ ἀποχωρῆσαι* (accusative with infinitive) *but that she went away.*

REM. 2. When persons are spoken of as the subject, such a clause may be connected by *καί*, in which case in the nominative the postpositive article *ὁ, ἡ, οἱ, αἱ*, but in the accusative (with the infinitive) *τὸν* of the prepositive, is used ; as *καὶ ὅς, ἀκούσας ταῦτα, ἔωσεν αὐτὸν ἐκ τῆς τάξεως* *he hearing this, thrust him from the rank* ; *καὶ οἱ, διαλυθέντες, ἐξέβαινον ἐς τὰς νῆας* (HERODOTUS).—*καὶ τὸν κελεῦσαι δοῦναι* *and that he commanded to give it him.*

§ 127. PRONOUNS AND THE ADJECTIVE *πᾶς*.

1. The three chief meanings of the pronoun *αὐτός* (see § 74. 2.) are to be distinguished as follows.

I. It signifies *self*.

a) When it belongs to another noun so as to be in a sort of apposition with it, that is, after the noun, or before its article, as *μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτόν* *I fear this more than death itself* ; *αὐτὸν τὸν βασιλέα κτεῖναι ἐβούλετο* *he wished to slay the king himself.*

b) When it stands for *myself*, *himself*, &c. the personal pronoun being omitted, as the context shows. In this way especially it is used in the nominative, as αὐτός ἔφη *he himself has said it*; παρεγενόμην αὐτός *I myself went*; and in the oblique cases only when they begin a clause, as αὐτὸν γὰρ εἶδον *for I saw him myself*.

II. It is used instead of the simple pronoun of the third person only in the oblique cases; and in this signification can stand only after other words in the clause, as ἔδωκεν αὐτοῖς τὸ πῦρ *he gave them fire*; οὐχ ἑώρακας αὐτόν *hast thou not seen him?* τὸ δέρας Αἰήτη ἔδωκεν, ἐκεῖνος δὲ αὐτὸ καθήλωσεν, *he gave the skin to Æetes, and he nailed it*.—See also no. 6. 221

III. When the article immediately precedes it, it means *the same*, as ὁ αὐτὸς ἀνὴρ *the same man*, ἐκέλευσε τὸ αὐτὸ (or ταῦτό) ποιεῖν *he commanded him to do the same thing*. Compare § 133. 2.

2. In the reflective pronouns ἑμαυτόν, σαυτόν &c. (see § 74. 3.) the pronoun αὐτός loses its peculiar power. Αὐτὸν σέ means *thee thyself*, but σεαυτόν merely *thee*, as a reflected pronoun, as ἔθιζε σαυτόν *accustom thyself*. It is also used, like the Latin *se*, to refer back to the *first* subject of two connected clauses, as νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ *he thinks that his fellow citizens serve him*. In this case the simple αὐτόν, as also the simple ἐ, (οὐ, &c. σφεῖς, σφᾶς,) may equally be used.

3. The indefinite pronoun τίς is used in the same sense as the French *on* and the German *man*, as ἀνθρώπον ἀναιδέστερον οὐκ ἂν τις εὖροι, *even where it is applied to a whole assembly or collection*, as ἥδη τις ἐπιδεικνύτω ἑαυτόν, *that is, each one must now put himself forward*.

REMARK. The neuter τι often passes into a particle of limitation, in some degree, hence οὐτι, μητι, *not at all*.

4. Ἄλλος, without the article, is equivalent to the Latin *alius*, *another*; ἕτερος, without the article, has the same signification, but with a stronger expression of *diversity*; ὁ ἕτερος, on the other hand, is used only when two are spoken of, and is the Latin *alter*, *the other*; compare § 78. In the plural, ἄλλοι means *others*, οἱ ἄλ-

λοι *the others, ceteri, the rest*. Οἱ ἕτεροι implies a more distinct reference to a division into two parts, as it were, *the other party*. The singular ὁ ἄλλος expresses a whole with the exception of a certain part in contrast with it, as ἡ ἄλλη χώρα *the rest of the land*.

5. The most of the pronouns, and the adjectives πᾶς and ἅπας stand commonly before the article or after the substantive, as τούτων τῶν ἀνδρῶν *of these men*, ὁ ἀνὴρ οὗτος *this man*, δίκην ἔτι-νε ταύτην *he suffered this punishment*, πάντες οἱ Ἕλληνες *all the Greeks*, τῷ δήμῳ ἅπαντι *to the whole people*.—Πᾶς in the singular without the article commonly stands for ἕκαστος, as πᾶς ἀνὴρ *each man*.

222 6. The possessives of the third person (ὅς, σφέτερος) are but little used. Instead of them use is made of the genitives of the pronoun αὐτός, as τὰ χρήματα αὐτοῦ, αὐτῆς, αὐτῶν, *his, her, their property*. Also of the two other persons, the genitive is often used instead of the possessive, but in the singular number only the enclitic genitive, as ὁ υἱός μου *my son*. As soon, however, as any emphasis is required, the possessive alone can be used. But to this is sometimes added a genitive, by a sort of apposition, as διαρπάξουσι τὰ ἐμὰ, τοῦ κακοδαίμονος, *they plunder the property of me the miserable*. But most commonly, the possessive is altogether omitted in ideas that always stand in necessary connexion, as *father, son, friend, master, hand, foot, &c.* and its place is supplied by the article alone.

§ 128. OF THE NEUTER ADJECTIVE.

1. The *neuter* of all words of the adjective kind stands without a substantive, or as such, for every object conceived or represented as indefinite; and particularly, as in Latin, extensive use is made of the *neuter plural*, e. g.

εἶπε ταῦτα *he said this (these things)*.

τὰ καλὰ *the beautiful (that is, all beautiful things)*.

οὐδὲ τὰ ἀναγκαῖα δύνανται πορίζεσθαι *they cannot earn even the necessaries of life*.

Hence e. g. τὰ ἐμὰ also signifies not only *my things*, but in general, *what concerns me*.

2. The *neuter singular* on the other hand, expresses more distinctly the abstract idea of the objects, e. g.

τὸ καλόν *the beautiful*, in the abstract.

τὸ θεῖον *the divinity*, and also every divine nature indistinctly conceived.

τὸ τῆς γυναικὸς δοῦλον καὶ θεραπευτικόν *the servile and subject nature of woman*.

REM. 1. The neuter of the article standing alone with the genitive (§ 125 Rem. 3.) is still more indefinite, and signifies only a reference, as τὸ δὲ τῶν χρημάτων μάλιστα ποθεῖτε ἀκούσαι, πόσα καὶ πόθεν ἔσται, *in respect to money, you are particularly desirous of knowing how much and whence it is*; τὰ τῶν θεῶν φέρειν δεῖ *it is necessary to bear what comes from the gods*.

REM. 2. Of the neuter adjective as an adverb, see above in § 115. 4, 5.

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§ 129. SUBJECT AND PREDICATE.

1. The *nominative* of the neuter plural is generally joined with a verb singular, e. g.

τὰ ζῶα τρέχει *animals run*.

ταῦτά ἐστιν ἀγαθὰ *this is good*.

Ἀθηναίων ἠύξετο τὰ πράγματα *the affairs of the Athenians increased*.

ἔστι ταῦτα *this is, i. e. this is true*.

τῶν ὄντων τὰ μὲν ἔστιν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, (ἐφ' ἡμῖν *in our power*).

2. When the adjective, being a predicate, is separated from the substantive, it is often neuter, though the substantive be masculine or feminine, and singular, though the substantive be plural; the object, in this case, being considered as a thing in general, and the word *thing* being easily supplied.

ἡ ἀρετὴ ἐστιν ἐπαινετὴν *virtue is praiseworthy*.

εἰδ' ἡδὺ, εἴτ' ἀνιαρὸν παῖδες γίγνονται, ἀγνοεῖ.

3. As the dual is not a necessary number (§ 33. 2), every sentence which speaks of *two*, may not only be wholly in the plural, but in the same clause a plural verb may be joined to a dual noun and *vice versa*, and different predicates or references to the subject may, as euphony dictates, be either dual or plural.

4. The *subject*, as in Latin, is commonly omitted where it is known of course from the verb or the connexion, and no stress is laid on it; and where, in the modern languages, its place is supplied by the personal pronouns.

REM. 1. The subject thus omitted may however be in apposition with something else expressed, as *ὁ δὲ Μυίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς*, that is, and I, the son of Maia the daughter of Atlas, wait on them.

REM. 2. The subject is also omitted, where the verb expresses an action usually performed by said subject, as *σαλπίζει* or *σημαίνει* the trumpeter gives a signal. This usage also prevails where we supply it, and mean an operation of nature or of circumstances, e. g. *ῥέει* it rains.

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προσημαίνει it announces itself (as in the air.)

ἐδήλωσε δέ and so it showed itself.

REM. 3. What are commonly called *impersonals*, that is, verbs that belong to no subject or person, are different from the foregoing. In them the subject is not, as in the foregoing, left in obscurity, but the *action*, to which they refer, whether expressed by an infinitive or another dependent clause, is the *true subject* of such verbs, whose peculiarity therefore consists in this alone, that their subject is not a noun (as an infinitive with the article is also regarded), e. g. *ἔξεστί μοι ἀπιέναι* i. e. *τὸ ἀπιέναι ἔξεστί μοι* the going away is lawful to me. Of this kind are *δεῖ*, *χρῆ*, *ἀπόχρη*, *δοκεῖ* (see all these in the list of anomalous verbs), *πρέπει* it becomes, *ἐνδέχεται* it is possible, &c.

5. When the nominative stands without the verb, some part of *εἶναι* is commonly to be supplied, e. g.

Ἕλληνα ἐγώ I am a Greek.

τὰ τῶν φίλων κοινά.

Σιμωνίδῃ οὐ ῥάδιον ἀπιστεῖν σοφὸς γὰρ καὶ θεῖος ὁ ἀνὴρ.

καὶ γὰρ πάσχειν ὅτι οὖν ἔτοιμος (sc. *εἰμι*), *ἐὰν μὴ ταῦθ' οὕτως ἔχη.*

§ 130. THE OBJECT.—OBLIQUE CASES.

1. The object of an action, or that on which any action is exerted or to which it refers, must be either in the genitive, dative, or accusative case; and these three are called oblique cases.

2. The *immediate object* of a transitive verb, that on which the action is exerted, is usually in the accusative case, as λαμβάνω τὴν ἀσπίδα *I take the shield*; the remote object which is found together with the accusative and also after an intransitive verb, is joined with a preposition, as λαμβάνω τὴν ἀσπίδα ἀπὸ τοῦ πασσάλου *I take the shield from the nail*; ἔστηκα ἐν τῷ ἐδάφει *I stand on the ground*.

3. Of such relations as form a remote object, those which most frequently recur are usually expressed by *a case only*; and in Greek, all three of the oblique cases are used in this manner.

4. Yet languages which have a genitive and dative, differ from one another in this respect, and a preposition is often used in the one, where the other uses only a case.

REM. 1. When in Greek a relation is expressed by a case merely, without a preposition, it must by no means be inferred, that a preposition was ever used in such cases and afterwards omitted for the sake of brevity.

5. In the ancient languages, both the near and the remote object, when mention of them has already been made, and the relation of the verb to them is sufficiently clear, are very frequently omitted (just as in other instances the subject of the verb, or the possessive § 127. 6); and in this manner the excessive use of pronouns is avoided.

ἐν ἣ ὃ ἂν τῶν φυλῶν πλεῖστοι ὥσιν ἀνδρικοῦτατοι, ἐπαινοῦσιν οἱ πολῖται (here ταύτην is understood before ἐπαινοῦσιν.)

ἐπαγγειλαμένου τοῦ Ἀγησιλάου τὴν στρατείαν Agesilaus offering to take the command of the army δίδουσιν οἱ Λακεδαιμόνιοι (sc. αὐτῷ) ὅσαπερ ἤγησεν.

ὃν ἦν ἰδὼν τὰς χεῖρας οὐκ ἀφέξεται (sc. ἀπ' αὐτοῦ).

Yet the pronouns may be expressed, whenever emphasis or harmony can thus be gained.

Rem. 2. Another case of the omission of the object, is that of the reflective pronoun ἐαυτόν, ἑμαυτόν &c. which occurs or may be assumed, wherever a verb otherwise transitive in its signification, becomes intransitive in certain connections; as, for example, several compounds of ἄγειν *to lead*, in which the intransitive idea *to go* prevails, yet with an allusion to a train or multitude, as ἐξέχωρησε τῆς οδοῦ, προσάγοντος τοῦ τυράννου, *he went out of the*

way, as the tyrant drew near (as it were, moved himself forwards). Such cases are explained in the lexicon; yet it is to be observed, that the omission of *ἑαυτὸν* is not always to be presumed, since it is frequently more correct to suppose that the verb had originally the immediate as well as the causative signification (according to § 113. 5), as in *ὀρμάν* to hasten and to impel.

§ 131. ACCUSATIVE.

1. The most obvious use of the accusative, as designating the near or immediate object (§ 130. 2) needs no further explanation, and we therefore limit ourselves to the cases, in which the usage of the Greek differs from that of other languages.

REM. 1. The cases in which the noun appears as the near object of the verb in the Greek language and not in others, must be learnt from use and the lexicon; an example is *τοὺς θεοὺς ὥμοσεν*, where we say, *he swore by the gods*. Other verbs which in Greek take an accusative as the near object and in English are governed by a preposition, are *λανθάνειν* (*τινά*) to be concealed from, *ἀποδιδράσκειν* (*τινά*) to escape from.

2. Intransitive verbs are sometimes used transitively, and are joined with an accusative case, as *αἱ πηγαὶ ῥέουσι γάλα καὶ μέλι* the fountains flow milk and honey.

3. Intransitive verbs govern an accusative of the noun, which expresses the abstract of the verb, e. g.

κινδυνεύσω τοῦτον τὸν κίνδυνον I will incur this danger.

ἔη βίον ἡδιστον he lives a most pleasant life.

φανερῶς τὸν πόλεμον πολεμήσομεν.

ἡ ἀδικία ἦν ἡδίκουν σε.

γλυκὺν ὕπνον κοιμᾶσθαι.

ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν.

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4. The Greeks also use the accusative in many phrases, for that which, according to the nature of the thought and the words, is the remote object. Thus the near object of *ποιεῖν* is the action, of *λέγειν* the words; the remote object of each is the person to whom something is done or said; nevertheless, the Greeks always say *κακῶς ποιεῖν τινά* to do a person evil, *κακῶς λέγειν τινά* to speak ill of any one, to slander him. There are some verbs which permit either of the two relations to be used as the near object;

as in English to *fold*, e. g. *he folds himself* (in the cloak), and *he folds the cloak* (round himself.)

5. From these two cases the peculiarity of the Greek usage is to be explained, that all such verbs have both these relations in the accusative case. In other words: *Many verbs, especially such as signify to do, to speak, to clothe, to deprive, to beg, to ask, &c. govern two accusatives, of which the one usually denotes the person, the other the thing ; e. g.*

τί ποιήσω αὐτόν ; *what shall I do to him.*

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πολλά ἀγαθὰ τὴν πόλιν ἐποίησεν *he has done the state much service.*

διδάσκουσι τοὺς παῖδας σωφροσύνην *they teach the youths probity.*

θηβαίους χρήματα ἤτησαν.

ἐνδύειν τινα τὸν χιτῶνα.

ὑποδεῖν τινα καβατίνας *to put coarse shoes upon a person.*

ὃν τὴν ψυχὴν ἀφείλετο *from whom he hath taken life.*

ἕτερον παῖδα ἐκδύσας χιτῶνα, τὸν ἑαυτοῦ ἐκείνον ἠμφίεσεν.

τοὺς πολεμίους τὴν ναὺν ἀπεστερήκαμεν.

τοῦτο μὴ ἀνάγκασέ με.

οὐ σε ἀποκρύψω τὰς ἐμὰς δυσπραγίας.

6. The noun signifying the part, circumstance, or object, of which any thing is affirmed, is put in the accusative, e. g.

ἥλός ἐστι τὸ σῶμα *he is comely in person.*

πόδας ὠκύς *swift of foot.*

πονεῖν τὰ σκέλη *to suffer in the legs.*

ἀλγῶ τὰς γνάθους *I am afflicted in the jaws.*

θαυμαστός τὰ τοῦ πολέμου *admirable in warlike affairs.*

Σύρος ἦν τὴν πατρίδα *he was a Syrian as to his country.*

Σωκράτης τοῦνομα *Socrates by name.*

REM. 2. This is the Greek construction so familiar to the Latin poets, as *os humerosque deo similis*. Sometimes a preposition, as *κατά*, is actually expressed to govern one of the accusatives; and as a preposition must commonly be supplied in English, the learner is often taught to say, that one of these accusatives is governed by a preposition understood. It is so common a construction, however, that it ought to be taught as a principle of the language. Compare § 130 Rem. 1. § 134 Rem. 3.

7. The accusative of the *pronoun* is found in this way with verbs, which would not admit a similar accusative of the *noun*, e. g.

τί χρῶμαι αὐτῷ for what shall I use it?

οὐκ οἶδα ὅ,τι σοι χρῶμαι I know not for what I shall employ thee.

πάντα εὐδαιμονεῖν to be happy in all things.

- 226 REM. 3. To the two preceding rules are to be referred instances of the double accusative, like the following, ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην he conquered the barbarians in the battle at Marathon. τὰ μέγιστα ὤφελήσετε τὴν πόλιν. πολλά με ἠδίκησεν he has injured me in many respects.

For the accusative joined to the passive and middle, see below § 134, 135.

8. The noun expressing duration of time or measure of distance, is put in the accusative, e. g.

πολὺν χρόνον παρέμεινεν he remained a long time.

καθῆντο ἐν Μακεδονίᾳ τρεῖς ὅλους μῆνας they remained in Macedonia three whole months.

τὰ πολλὰ καθεύδει he sleeps the greater part of the time.

ἀπέχει δέκα σταδίους it is ten stadia distant.

REM. 4. Certain adjectives and pronominals of the neuter gender, standing in the midst of a clause and rendered in other languages adverbially or with a preposition, are put in the accusative case, e. g.

τοῦναντίον (for τὸ ἐναντίον).—οὗτος δὲ, πᾶν τοῦναντίον, ἠβούλετο μὲν, οὐκ ἠδύνατο δέ, but he, on the contrary, wished but could not.

τὸ λεγόμενον.—ἀλλ' ἦ, τὸ λεγόμενον, κατόπιν ἐορτῆς ἤκομεν; but do we, according to the proverb, come after the feast?

τὸ τοῦ ποιητοῦ &c.—ἀλλὰ γὰρ, τὸ τοῦ ποιητοῦ, ἔργον οὐδὲν ὄνειδος, but, as the poet saith, no labour is a reproach.

§ 132. GENITIVE.

1. The most familiar use of the genitive with another substantive belongs to the Greek as to other languages. Those uses of the genitive are accordingly given here, which are more peculiar to the Greek, especially those in which it is united with verbs, adjectives, and adverbs.

2. The genitive includes in its leading signification, the idea of the prepositions of and from.

3. The genitive is used in the following cases, viz.

a) With most verbs signifying to liberate, to restrain, to cease, to differ; e. g.

ἀπαλλάττειν τινὰ νόσου to free one from a disease.

εἰργεῖν τινὰ τῆς θαλάσσης to keep one from the sea.

παύειν τινὰ πόνων to cause one to cease from his troubles.

λήγειν τῆς θήρας to cease from the chase.

ἀμάρτειν ὁδοῦ to fail of the way.

διαφέρειν τῶν ἄλλων to differ from others.

ἄρχων ἀγαθὸς οὐδὲν διαφέρει πατρὸς ἀγαθοῦ a good ruler differs in nothing from a good father. (With respect to οὐδὲν see § 131. 7.)

b) The genitive is used in all expressions implying choice, exception, and part, viz.

(1) With adjectives and pronouns by which the object is distinguished from others, e. g. 227

μόνος ἀνθρώπων alone of all men.

οὐδεὶς Ἑλλήνων not one of the Greeks.

οἱ φρόνιμοι τῶν ἀνθρώπων the prudent part of mankind.

τῶν ἀνδρῶν τοῖς καλοῖς καὶ ἀγαθοῖς αἰρεσιώτερον ἐστὶ θανεῖν ἢ δουλεύειν. See also the above mentioned example (§ 130. 5) ἐν ᾗ ὁ ἄν τῶν φυλῶν in which of the (different) tribes, i. e. in which tribe.

Particularly with all superlatives, e. g.

ἡ μέγιστη τῶν νόσων ἀναίδεια shamelessness is the greatest of maladies.

κτημάτων πάντων τιμιώτατον ἐστὶν ἀνὴρ φίλος συνετός τε καὶ εὖνους.

(2) In statements of time and place, given as parts of a larger duration or extension, e. g.

τρὶς τῆς ἡμέρας thrice daily.

ὅποτε τοῦ ἔτους at what time in the year?

κατ' ἐκεῖνο καιροῦ at that point of time.

ποῦ γῆς ἀφικόμεν to what part of the earth have I come? (like ubi terrarum?)

πανταχοῦ τῆς ἀγορᾶς every where in the market.

πρόρῳ τῆς ἡλικίας advanced in years.

(3) Wherever any thing is limited to a part, as μετεστί μοι τῶν πραγμάτων I have a part in the business; and hence wherever the idea of somewhat or a part can be supplied, e. g.

ἔδωκά σοι τῶν χρημάτων *I have given thee of my wealth.*

(4) The noun expressive of the thing eaten, drunken, enjoyed, profited of, in the most general sense, e. g.

ἐσθίειν κρεῶν, πίνειν ὕδατος, (ἐσθίειν τὰ πρέα would signify to devour the flesh, viz. all of it; and πίνειν ὕδωρ may mean, to be a water-drinker.)

ἀπολαύειν τινός to enjoy a thing.

ὀνίασθαι τινός to profit of any thing.

c) The material of which any thing is made, is in the genitive, even if the idea of to make is expressed; e. g.

στεφανὸς ὑακίνθων a wreath of hyacinths.

ἓνος λίθου πᾶν πεποιήται it is all made of one stone.

228 d) Quality or circumstance is put in the genitive, e. g.

δένδρον πολλῶν ἐτῶν a tree of many years.

ἦν γὰρ ἀξιωματὸς μεγάλου for he was of greatest esteem.

4. The following classes of words also take the genitive, viz.

a) Adjectives derived from verbs take the object of the verb in the genitive; e. g.

from ἐπίστασθαι τι to understand a thing, comes ἐπιστήμων τινός understanding in a thing.

from ἐξετάζειν τι to investigate a thing, comes ἐξεταστικός τινός fit for the investigation of a thing.

οἱ πρακτικοὶ τῶν δικαίων (from τὰ δίκαια).

b) Words expressive of abundance or want, value or worthlessness, e. g.

μεστὸς θορύβου full of confusion.

μεστὸν ἐστὶ τὸ ζῆν φροντίδων life is full of cares.

δεῖσθαι χρημάτων to be in want of money. Hence, also, when δεῖσθαι means beg, it governs the genitive of the person, as δεῖσθαι τινός to beg any one that—
ἀξίος τιμῆς worthy of honour.

c) Verbs of the following significations, viz.

remember and forget, as μέμνημαι τοῦ χρόνου, τῆς ἀλκῆς ἐπιλανθάνεται.

care for, admire, and despise, as κηδεσθαι τινός to care for some one, ὀλιγωρεῖν, καταφρονεῖν, θαυμάζειν, &c.

spare, φεῖδεσθαι τινός.

desire, παιδεύσεως ἐπιθυμεῖν. To this class belongs the verb

ἐρᾶν *τινος* to *love*, with the primitive idea of *desire*; but φιλεῖν *τινα* denotes the idea of an inclination.

rule, excel, ἀνθρώπων ἄρχειν, ἡδονῆς κρατεῖν, περιεῖναι τοῦ ἐχθροῦ.

accuse, condemn, κατηγορεῖν, καταγιγνώσκειν.

All this, however, is not without various exceptions and limitations, since several of these verbs may have the accusative even in the same relation.

d) Most verbs expressive of the senses (except of sight), e. g.

ὀζειν μύρων to *smell of ointment*.

νεκροῦ μὴ ἅπτεσθαι not to *touch a corpse*.

τοὺς δούλους ἔγευσε τῆς ἐλευθερίας.

ἀκούω παιδίου κλαίοντος I *hear a weeping child*.*

e) Especially is the genitive governed by the comparative degree, e. g.

μεῖζων ἐμοῦ greater than I.

σοφώτερος ἐστὶ τοῦ διδασκάλου he is *wiser than his master*.

κάλλιον ἐμοῦ ᾄδεις thou *singest more sweetly than I*.

ἀρετῆς οὐδὲν κτῆμα ἐστὶ σεμνότερον.

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REM. 2. The more full construction of the comparative is that with ἢ, the Latin *quam* (see § 150), which, however, is only used where the genitive cannot stand.

5. In the following and other more remote references like them, the genitive case is used, although it is common to say that it is governed by a preposition, or other part of speech, understood.

a) The more particular qualification of a general expression, made in English by the phrase *in respect of*, e. g.

ἐγγύτατα αὐτῷ εἰμι γένους I am very near him, *in respect of kin*.

ἄπαις ἀρρένων παίδων *childless in respect to male offspring*.

παρθένος ὥραία γαμου.

δασὺς δένδρων.

Under this head should be reckoned the genitives for which ἕνεκα *on account of*, is usually supplied, as εὐδαιμονίζω σε τοῦ τρόπου I *esteem thee happy on account of thy disposition*.

b) The price of a thing, where ἀντί may be supplied, e. g.

δραχμῆς ἀγοράζειν τι to *buy a thing for a drachm*.

* ἀκούειν most commonly governs the accusative of the sound, and the genitive of that which produces it; but neither without exception.

c) The *time when*, if indefinite and protracted, e. g.

νυκτός, ἡμέρας ποιεῖν τι, *to do any thing by night, by day.*
πολλῶν ἡμερῶν οὐ μεμελέτηκα. *I have not exercised myself for many days.*

ἐκεῖσε οὐκ ἀφικνεῖται ἐτῶν μυρίων *he comes not thither in ten thousand years.*

REM. 3. Verbs signifying *to take hold of*, govern the genitive of *that part by which the whole is taken hold of*, e. g.

λαβεῖν com. λαβεῖσθαι τινὰ ποδός, χειρός, *to take any one by the foot, the hand.*

τῆς χειρός ἄγε *lead him by the (his) hand.*

τὸν λύκον τῶν ὠτῶν κρατῶ *I hold the wolf by the ears.*

This, therefore, must not be confounded with λαβεῖν τινὰ χειρὶ *to seize one with the hand.*

REM. 4. Sometimes the omission of the idea on which the genitive depends, is very obvious, as in the following phrases.

230 τοῦτο οὐκ ἔστιν ἀνδρός σοφοῦ *this is not the part of a wise man.*

οὐ παντός εἶναι *not to be the part of every one.*

τῶν ἀδίκων ἔστιν *it is one of the unjust acts, i. e. it is unjust.*

§ 133. DATIVE.

The dative case, the idea of which is properly the reverse of the genitive, is regularly used in all expressions where the idea of *approach* lies at the foundation, and in consequence, in most of those where we supply the prepositions *to* and *for*. E. g. δοῦναι τινι *to give to any one*, ἐχθρός τινι *hostile to any one*, πείθεσθαι τοῖς νόμοις *to be obedient to the laws, &c.*

2. The dative case is also used in expressions like the following, viz.

a) Of *uniting or meeting*, e. g.

ὁμιλεῖν τινι *to associate with any one.*

μάχεσθαι τινι *to fight with any one.*

b) Of *equality*, e. g.

ὅμοιος τινι *like any one.*

Hence ὁ αὐτός *the same*, governs the dative, e. g.

οὗτός ἐστιν ὁ αὐτός ἐκεῖνον *this one is the same as that.*

And this even when the reference is direct, as

τὰ αὐτὰ πάσχω σοι *I suffer the same the same things as thou.*

Θησεὺς κατὰ τὸν αὐτὸν Ἡρακλεῖ γενόμενος.

c) Of benefit or injury, e. g.

Μενελάω τόνδε πλοῦν ἐστελάμεν *we undertook this voyage for the advantage of Menelaus.*

3. The dative is also used to express 1) the instrument, 2) the manner, 3) the cause, and 4) the fixed time, e. g.

1) χρῆσθαι τινι *to make use of a thing.*

πατάσσειν ῥάβδῳ *to strike with a stick.*

σιμὴν πεποιημένον *made with a knife.*

τιτρώσκεται βέλει ἐς τὸν ὦμον.

2) ταῦτα ἐγένετο τῷδε τῷ τρόπῳ *this happened thus.*

δρομῷ παρήλθεν *he came running.*

μεγάλῃ σπουδῇ πάντα ἐπράττετο.

3) φόβῳ ἔπρατον *I did it from fear.*

καμνείν νόσῳ τινι *to labour with a disease.*

ἀλγεῖν τινι *to suffer pain at any thing.*

τέθνηκεν ἀποπληξία *he died of apoplexy.*

οὐ γὰρ ἀγροικία πρᾶττω τοῦτο.

4) παρὴν τῇ τρίτῃ ἡμέρᾳ *he arrived the third day.*

τῇ ὑστεραίᾳ τὴν βουλὴν ἐκάλουν *the following day they called the council.*

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OF THE VERB.

§ 134. THE PASSIVE VOICE.

1. As in treating of the noun in connexion, the influence of the verb in its first and simple form, that is, in the active voice, was sufficiently explained; it remains here only to investigate the use of the passive and middle.

2. The passive, from its nature, has as its subject in the nominative, that which followed the active voice as the near object in the accusative. The subject or nominative of the active voice now becomes that from which I suffer; and hence if it is expressed, the passive voice is followed by the genitive (with the preposition ὑπό) of what was the subject of the active voice, e. g.

Act. ὁ Ἀχιλλεὺς κτείνει τὸν Ἑκτορα. Pass. ὁ Ἑκτωρ κτείνεται ὑπὸ τοῦ Ἀχιλλεύως.

REM. 1. Often instead of ὑπό, the preposition πρὸς is used

with the genitive, as *πρὸς πάντων θεραπεύεσθαι* to be served by all. *Παρά* is also sometimes used in the same sense.

REM. 2. The dative also not unfrequently stands after the passive voice, without any preposition; e. g.

οὐ γὰρ εἰς περιουσίαν ἐπράττετο αὐτοῖς τὰ τῆς πόλεως the affairs of the city were not conducted by them for their own advantage. DEMOSTHENES.

μάτην ἡμῖν πάντα ποιεῖται all has been done by us in vain.

Most commonly this takes place with the Perf. Pass. as *καλῶς λέλεκται σοι* it has been well spoken by thee.

3. When the active (according to § 131. 5) governs two accusatives, the one of the person and the other of the thing, the passive often governs the accusative of the thing; e. g.

οἱ παῖδες διδάσκονται σωφροσύνην the children are taught discretion.

ἀφαιρέθεις τὴν ἀρχὴν deprived of the sovereignty.

4. In such instances, the accusative of the person in the active voice becomes the subject of the passive, and the accusative of the thing remains as the object of the passive. Further, the remote object of the active, expressed in the dative, often becomes the nominative of the passive, and the accusative of the active remains as the object of the passive; as from *ἐπιτρέπειν τῷ Σωκράτει τὴν διαίτιαν* to entrust to Socrates the decision, we have in the passive,

ὁ Σωκράτης ἐπιτρέπεται τὴν διαίτιαν Socrates is entrusted with the decision.

τὴν δ' ἐκ χειρῶν ἀρπάζομαι she is torn from my hands.

δέλτος ἐγγεγραμμένη ξυνθήματα.

ὑπὸ πόλεως τὴν ἡγεμονίαν πεπίστευτο.

Προμηθεὺς ὑπ' αἰτοῦ ἐκείρειτο τὸ ἥπαρ (where *κείρειν* means to tear out.)

REM. 3. The accusative with the passive in no. 4, may often be referred to *κατά* understood, in the manner mentioned in § 131. 6, as *πλήττομαι τὴν κεφαλὴν*.—In other instances, the verb, even in the passive voice (as in the active, according to § 131. 3,) governs an accusative containing as a noun the idea of the verb, so that something more definite, as an adjective, may be added to it, as *τύπτεται πληγὰς πολλὰς*, i. e. *he receives many blows*.

REM. 4. As the verbal adjectives in *τός* and *τέος* are of the nature of the passive voice (§ 102), they commonly have the subject of the active voice in the dative case, according to Rem. 2 above; e. g.

τοῦτο οὐ ῥητόν ἐστι μοι, *this is not to be spoken by me.*
 ἡ πόλις ὠφελήτεια σοί ἐστι, *the city ought to be served by thee.*

Yet very commonly the dative, when it is general in its nature, is omitted; e. g.

λυτέος ὁ τοιοῦτος νόμος καὶ οὐκ ἐατέος κύριος εἶναι.

The neuter of the verbal in τέος, both with and without ἐστίν, corresponds to the Latin gerund in *dum*, (*faciendum est*,) e. g. 232

ταῦτα πάντα ποιητέον μοι, *all this must I do.*

τοῖς λόγοις προσεκτέον τὸν νοῦν ἐστίν.

ἀρετὴν ἔχειν πειρατέον.

§ 135. MIDDLE VOICE.

1. In explaining the use of the Middle Voice, it is necessary to distinguish between *Middle* in form and *Middle* in signification; for the usage of the Greek language is by no means regular, in discriminating between the significations of the Passive and Middle Voices, even in those tenses, which have a separate form for each voice; so that under the name *Middle*, we cannot always consider both form and signification at the same time. In the syntax, a true *middle* has always a middle signification with a passive form.

REM. 1. This statement includes of course also the passive aorist of all those verbs, where it has a middle signification. See below.

2. That the leading signification of the Middle Voice is the *reflective*, and that this arises naturally from the signification of the passive, has been shown above in § 89. 1. The proper reflective signification, moreover, is that in which the subject of the verb is also its nearest object, and stands in the accusative with the active voice, as λούω τινά *I wash any one*, λούμαι Pass. *I am washed*, Mid. *I wash myself*, that is, *I bathe*. So also ἀπάγχειν, ἀπάγξαι τινά *to strangle any one, to hang*, Mid. ἀπάγχεσθαι, ἀπάγξασθαι *to hang one's self*. So ἀπέχειν, ἀποσχεῖν, *to restrain*, Mid. ἀπέχεσθαι, ἀποσχέσθαι, *to restrain one's self*, i. e. *refrain*. This true reflective meaning of the Middle Voice prevails, however, in but very few verbs; principally in those which express some familiar corporeal actions like *dress, shear, crown, &c.* All other verbs, when

the reflective sense is to be expressed, require the pronoun *ἑμυαυτόν, ἑαυτό* &c.

3. The reflective sense of a verb may often more conveniently be stated as a new simple *intransitive* signification, so that the middle voice of many verbs becomes an intransitive; as *στέλλειν* to send, *στέλλεσθαι* to send one's self i. e. to journey; *παύειν* to put to rest, *παύεσθαι* to put one's self to rest i. e. to cease; *πλάζειν* to drive about (any one), *πλάζεσθαι* to wander; *εὐωχεῖν* to regale any one, *εὐωχεῖσθαι* to revel.

4. But, on the other hand, the middle often becomes a true *transitive* verb. This is particularly the case where the active voice has two objects; as *ἐνδύειν τινὰ χιτῶνα* to clothe one in a robe, Mid. *ἐνδύσασθαι χιτῶνα* to put on a robe (on one's self.) Hence the following rule, viz.

The middle voice often governs the accusative precisely as the active voice governs it; e. g.

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περαιοῦν τινὰ to carry one over (a river.) Mid. *περαιοῦσθαι* to carry one's self over, i. e. to pass, which middle verb, thus signifying actively to pass, governs its accusative, as *περαιοῦσθαι τὴν Τίγριν* to pass the Tigris.

φοβεῖν τινὰ to affright any one, *φοβεῖσθαι* (to affright one's self), that is, to fear. Accordingly *φοβεῖσθαι τοὺς θεοὺς* to fear the gods.

τίλλειν to pluck, *τίλλεσθαι* to pluck one's self, i. e. to pull out one's own hair; and, since this is an action of mourning, *τίλλεσθαι* τινὰ signifies to mourn for any one by tearing the hair.

5. When the active governs two objects, the middle often retains one in the accusative; e. g.

λύσασθαι τὴν ζώνην to unfasten one's girdle.

λούσασθαι τὴν κεφαλὴν to wash one's head.

ἀκινάκην πάλαι παρεσκευασμένην σφάττει ἑαυτήν.

Among middle verbs of this class also, there are many from which a new simple and transitive sense arises, as *πρόξασθαι* τι to procure something for one's self, i. e. to acquire.

6. Sometimes, when the active governs two accusatives, the middle retains both, with the addition of the reflective sense; e. g.

αἰτᾷ σε τοῦτο I ask thee this (without its being defined whether for my own sake or another's.)

αἰτοῦμαι σε τοῦτο I ask thee this for myself.

7. In general any remote reference of the action to the subject may be expressed by the middle voice; e. g.

ἐποχετεύω *I lead through pipes upon or into, ἐποχετεύομαι I draw into myself.*

κλαίειν τὰ πάθη τινός *to weep for any one's sufferings, ἐκλαύσαμην τὰ πάθη I weep for my own sufferings.*

σύμμαχον ποιῆσθαι τινα *to make some person one's ally.*

καταστήσασθαι φύλακας *to place guards for one's own sake.*

αἶρεν τι *to raise any thing, αἶρεσθαι τὸ τοῦ αὐτοῦ, but only when it is raised for one's own use.*

εὗρισκω *I find, εὗρίσκομαι I find for my own use, i. e. I obtain, ἡσυχάζω.*

ἐπιδεικνύμενος τὴν πονηρίαν *he who has shown his own malice.*

8. The middle voice governs the accusative actively, signifying causation; thus κείρομαι *I shave myself, but also I let myself be shaved; (the passive καρῆναι has only a passive meaning).—*

This too implies a more remote relation; e. g.

παρατίθεμαι τράπεζαν *I cause a table to be set before me.*

μισθόω *I let, μισθοῦμαι τι I cause let it to me i. e. I hire it.*

διδάσασθαι τὸν υἱόν *to cause to teach one's son.**

καταδικάσαι τινά *to condemn any one, κατεδικασάμην αὐτόν I have caused him to be condemned i. e. I have gained a law-suit against him.*

REM. 2. The middle voice is often entirely active in its use and signification, without any trace of the reflective meaning; e. g.

ὑποφαίνειν and ἀποφαίνεσθαι *to show, to make evident.*

παρέχειν and παρέχεσθαι *to furnish, afford.*

Of two or more meanings belonging to a verb, one, though equally active, is often appropriated only to the middle voice; in which case great care ought to be taken to avoid confusion; e. g.

αἰρεῖν *to take, αἰρεῖσθαι to choose.*

REM. 2. The middle voice often expresses a reciprocal or mutual action, as βουλευεῖν *to counsel, contrive, βουλευεσθαι to take counsel with one another; διαλύειν to reconcile (others), διαλύεσθαι to be reconciled with each other.*

* This is perhaps rather a rhetorical than a grammatical use. We say in English *he cultivates a large farm*, meaning *he causes to cultivate*; or applying the verb not to the instrumental but to the remote performance of the action.

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§ 136. THE MEDIAL USE OF THE AORIST PASSIVE.

1. It was observed above (§ 89) that the forms, which compose the middle voice, are generally the present and imperfect, the perfect and pluperfect of the passive, and an aorist and future peculiar to the middle.

2. The aorist middle accordingly has neither in form nor meaning any connexion with the passive. Nevertheless in many verbs the aorist passive has also a middle signification; e. g.

κατακλίνεσθαι Mid. *to lay one's self down.* Aor. pass. *κατέκλιθην* *I lay myself down.*

ἀπαλλάττεσθαι Mid. *to depart (take one's self away.)* Aor. pass. *ἀπηλλάγην* *I departed.*

The same holds in *περαιοῦν*, *φοβεῖν*, *πείθειν*, *κοιμᾶν*, *ὀρέγειν*, *ἀσχεῖν*, &c. e. g.

λύσας τὴν πολιορκίαν ἀπηλλάγη *having given up the siege he departed.*

κοιμήθητι *lie down to sleep.*

κατεπλάγη τὸν Φίλιππον *he was afraid of Philip.*

ἡσκήθην τέχνην *I exercised myself in the art.*

REM. 1. In such verbs the aorist middle is generally obsolete or rare.—Sometimes it has one of the significations of the verb appropriated to itself. Thus the aorist pass. *σταλῆναι* is attached with the medial signification to *στελλεσθαι* *to journey*;—whereas *στείλασθαι*, the proper aorist middle, belongs only to *στέλλεσθαι* *to clothe one's self* or *send for*.

REM. 2. These verbs, even where the signification is a passive one, cannot be explained (by § 134. 4) as of the passive voice followed by an accusative; for they have the subject of the active in the accusative; in one of the above examples were *κατεπλάγην* in the passive, it would be *κατεπλάγη ὑπὸ τοῦ Φιλίππου*.

3. With the future middle the contrary usage holds; for while it is rare that the future passive has the medial signification, the future middle is used passively in many verbs, as in *ὠφελεῖν*, *ὁμολόγειν*, *ἀμφισβητεῖν*, *γυμνάζειν*, *φυλάττειν*, *ἀπαλλάττειν*, *τρέφειν*, *τιμᾶν*, *δηλοῦν*, &c. part of which have also a passive future.

§ 137. THE SECOND PERFECT AS INTRANSITIVE.

The Second Perfect, or Perfect Middle as it is commonly called, vibrates in its acceptation between all three voices; a circumstance to be ascribed to the *intransitive* signification, which is peculiar to it.—If the verb be an intransitive verb, the Second Perfect bears the same relation to it as any other perfect, (as may be seen in the catalogue of regular verbs, in the verbs *θάλλω*, *κράζω*, *φρίσσω*.) If the verb possess both significations, the Second Perfect prefers the intransitive, as in *πράσσω*.—In many verbs, however, the original intransitive signification has passed over into the passive and middle voice (see § 113. 5,) and to this signification the Second Perfect therefore attaches itself where the verbs in question have the Second Perfect.—See the following words in the catalogue, viz. 235

ἄγνυμι (break transit.)—*ἄγνυμαι* (break intransit.) 2 Perf.

ἔαγα am broken.

ἀνοίγω, *ἀνέωχα*,—*ἀνοίγομαι* I open, *ἀνέωγα* I stand open.

ἐγείρω, *ἐγήγευκα*,—*ἐγρηγόρα* I wake intransit.

ἐλπώ cause to hope,—*ἐλπομαι*, *ἐόλπα* hope.

ὀλλυμι, *ὀλώλεκα*,—*ὀλλυμαι* I perish, Perf. *ὄλωλα*.

ὄρνυμι, *ὄρνυμαι* I originate intransit. Perf. *ὄρωρα*.

πίθω, *πέπεικα*,—*πίθομαι*, *πέποιθα* trust, and as a near transitive, believe.

πῆγνυμι,—*πῆγνυμαι* stand fixed, Perf. *πέπηγα*.

ῥήγνυμι,—*ῥήγνυμαι* (tear intransit.) Perf. *ῥῥόωγα* am torn.

σηπώ rot transit.—*σηπιόμαι* rot intransit. Perf. *σέσηπα*.

τεκώ melt transit.—*τεκόμαι* melt intransit. Perf. *τέτηκα*.

REM. 1. In the same way are to be explained the perfects of some deponents, as *γίγνομαι* *γέγονα*, *μαίνομαι* *μέμνηνα*.

REM. 2. In a few verbs, the 1st Perfect is similarly situated; see in *ἵστημι* and *φύω*.

§ 138. THE TENSES.

1. As the present, the imperfect, the perfect, the pluperfect, and the future, agree in the main with the corresponding tenses of other languages, it is necessary only to speak briefly of the Aorist and the 3d Future of the Passive voice.

237 Rem. 2. This difference of the aorist from the imperfect often suggests a difference in the clauses, which is easily overlooked. Thus the imperfect in ὁ κύων ἐξέδραμε καὶ καθυλάκτει αὐτούς implies a continued barking; if it were καθυλάκτησε, it would be as momentary as ἐξέδραμεν.

5. It appears from the foregoing, that the aorist inclines to the expression of momentary action, or such as it is intended so to represent, in contrast with some more continued action, in the progress of the narrative. This distinction between continued and momentary action exists also both in the present and future. *I exhort* and *I am exhorting*; *I will exhort*, and *I will be exhorting*, differ in the same way as *I exhorted* and *I was exhorting*. In the indicative mode there are no separate forms for this distinction, but in the other modes they are discriminated. There are in fact two views to be taken of the other modes, in respect to time. (1) Each has the definite time of its own indicative. — (2) They are also aoristical as well in the present tense as the aorist, containing (like the English infinitive) no exact expression of time, and corresponding in time as far as it is necessary, with the indicative on which they depend in the construction. In this case, therefore, we have a double form, without any distinction of time. Thus τύπτειν and τύψαι are equally *to strike*, φίλης and φιλήσης equally the subjunctive *thou lovest*; with the difference that the present tense of these modes is usually employed for a *continued*, and the aorist for a *momentary* action. Thus when Demosthenes says,

τριήρεις πεντήκοντα παρὰ σκευάσασθαι φημι δεῖν,
εἴτ' αὐτοὺς οὕτω τὰς γνώμας ἔχειν,

he would say that they should *immediately* fit out the ships, and therefore uses the aorist infinitive; but the state of opinion which he recommends by γνώμας ἔχειν, is to be *permanent*, and therefore he uses the present infinitive. He continues

ἢ ἢ διὰ τὸν φόβον—ἡσυχίαν ἔχῃ ἢ παριδὼν τὰῦτα ἀφύλακτος ληφθῇ that either through fear he will remain quiet (a continued action), or overlooking these measures, be taken (momentary) unprepared.

So, too, in the imperative,

ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, καὶ μὴ πρότερον προλαμβάνετε, i. e. *judge* (momentary), while the state of mind expressed in the last clause is necessarily gradual in its formation, and therefore προλαμβάνετε.

REM. 3. It is to be observed, however, that this distinction is often very slight, conveying only a trifling modification of idea, and that therefore there is often no choice between the present and the aorist, and we may say indifferently λέγειν and λέξαι, λέγε and λέξον. For want of a distinction corresponding to it in our own language, it is often altogether impossible to retain it in the English.

6. The participle of the aorist always expresses past time, to 238 be rendered either by the phrase *after that*, or by the participle of the perfect tense *having*; though in consequence of the latter, it is often equivalent to the present; e. g. ἀποβαλὼν *who has lost*, i. e. *no longer possesses*; μαθὼν *who has learned*, i. e. *who knows*; θανὼν *having died, dead*; οἱ πεσόντες *the fallen, the slain*, &c.

Demosthenes says, the true author of an oration full of just reproaches is ὁ παρ᾽εσχηκὼς τὰ ἔργα,—οὐχ ὁ ἐσχεμμένος, οὐδ' ὁ μεριμνήσας τὰ δίκαια λέγειν, i. e. *one who has furnished actions, not he who has carefully prepared himself and endeavoured to speak what is right*.

REM. 4. Some verbs in their very signification destroy the natural import of the tenses, as ἦκω *I come* is always to be considered as a praeter tense, *I have arrived*; ἄρτι ἦκεις ἢ πάλαι *hast thou just arrived, or long since?* So οἶχομαι *I depart* often signifies *I have gone*, whereby the imperfect ὄρχετο attains the character of the pluperfect. Thus also τίκτειν τινά, besides the signification of *beget or bear*, has also that of *to be father or mother to any one*; and of consequence, this, in the present tense, may have the meaning of the perfect, as πολλοῦ σε θνητοῖς ἄξιον τίκτει πατήρ.

REM. 5. The perfect has also a subjunctive and optative, and the future an optative, which are really used, when the kind of uncertainty, peculiar to these modes (§ 140), falls in with these tenses, as εἴθε ὁ υἱὸς νευκῆκοι *O that my son may have conquered*. As in most of such cases the modes of the present and aorist are sufficient, those tenses are used only where distinctness requires it; and even then it is more common to use the periphrastical form, as πεφιληκὼς ᾧ and εἶην.—The imperative of the perfect occurs in the second person only in those verbs of which the perfect has a present signification, as κέκραχθι, μέμνησο. But the third person often serves as an emphatic expression, e. g.

νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν *be it ventured*, i. e. *I will venture*.

πεπειράσθω *be it attempted*, i. e. *do but attempt*.

§ 139. THIRD FUTURE.

1. The third or paulo-post future is properly, both in form and signification, compounded from the perfect and future. It places what is passed or concluded, in the future, e. g.

ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ γύλαξ, *the city will have been perfectly organized, if such a watchman oversee it*; i. e. *disposita erit not dispositur*.

μάτην ἔμοι κεκλαύσεται *I shall have wept in vain*. Compare § 134 Rem. 2.

Now as the perfect often signifies a continued state, (as e. g. ἐγγεγραμμαι signifies not merely *I have been inscribed*, but *I stand on the list*;) this signification remains in the third future, e. g.

οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται, Ἄλλ' οἷσπερ ἦν τὸ πρῶτον, ἐγγεγράψεται, *no one's inscription shall be altered from favour, but as each was from the first, so he shall stand inscribed*. ARISTOPH.

2. Consequently this is the natural future of those perfects, which have acquired a separate meaning of the nature of the present; as *λελείπται has been left*, i. e. *remains*; *λελείψεται shall have been left*, i. e. *shall remain*; *λειφθήσεται will be left or deserted*. So *κέκτημαι I possess*, *μémνημαι I remember*, *κεκτήσομαι, μemνήσομαι*.

REM. 1. Besides this, the Attics employ the 3d future of several verbs in the passive, as a simple future passive. See the anomalous *δέω bind*; so too *πεπαύσομαι, κεκόψομαι*, &c.

239 REM. 2. In some verbs the third future has a peculiar import, either (1) *It shall, I will*, as *τεθάψεται he shall (not he will) be buried*; or (2) a hastening of the action, as *φράζε καὶ πεπραξέται, speak, and it shall be accomplished immediately*. — It is on this acceptance that the name of paulo-post future rests.

§ 140. MODES.

1. The Greek language appears to have the advantage of the Latin and of the modern languages, in the optative mode. On

comparing, however, the use of this mode with the rule given § 88. 3, it will appear that the optative mode is nearly equivalent to the subjunctive mode imperfect and pluperfect tenses, which accordingly are wanting in Greek. For instance, in the expression of a wish, we say, “*had I but that;*” this is equivalent to *if I had*, the subjunctive imperfect of our language, although the time in reality is present. Hence the following rule is established.

2. The relatives and particles (except the compounds of ἄν, which in connexion with the present and future require the subjunctive), take the optative, in connexion with the historical tenses, e. g.

οὐκ ἔχω οὔ οὐκ οἶδα, ὅποι τράπωμαι *non habeo quo me vertam, I know not whither I may turn myself.*

οὐκ εἶχον, οὐκ ᾔδειν, ὅποι τραποίμην *quo me verterem non habebam, I knew not whither I should turn myself.*

πάρειμι, ἵνα ἴδω, *I am present that I may see.*

παρῆν, ἵνα ἴδοιμι, *I was present that I might see.*

3. In consequence of this, the particles and pronouns which take the indicative mode in *sermone directo*, require the optative in *sermone obliquo*, e. g.

ἤρετο, εἰ οὕτως ἔχοι, *he asked, if it were thus.*

ἔλεξέ μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἥνπερ ὁρῶην.

Use of εἰ and ἄν.

4. For the further use of the modes, it is necessary to understand particularly the force of the particles εἰ and ἄν, which alone and in composition are variously employed.

5. The conjunction εἰ signifies *if* and *whether*. In either ac- 240
ception it is joined by correct writers with the indicative or optative, never with the subjunctive mode.

6. The particle ἄν* can seldom be rendered by a corresponding English word. It adds an expression of *uncertainty* or *possibility*, which not only strengthens or modifies the natural meaning

* In the epic poets κέ, κέν.

of the subjunctive and optative, but communicates itself (though with the exception, for the most part, of the present and perfect) to the indicative and to other verbal forms. It always stands after one or more words of the clause, and is thereby distinguished from the *ἄν* which is abbreviated from *ἐάν*.

7. The particle *ἄν* is attached to all relatives, and to certain particles, with some of which it coalesces into one word, as particularly *ὅτε* — *ὅταν*, *ἐπειδή* — *ἐπειδάν*. With *εἰ* it forms *ἐάν*, and is abbreviated into the wholly synonymous forms *ἦν* and *ἄν*, which is distinguishable from the *ἄν* treated of in the foregoing paragraph, inasmuch as like *ἐάν* it regularly begins a clause. All words of this class attain by the addition of *ἄν* an expression of *possibility*, and consequently take the subjunctive mode. When the clause which contains them comes in connexion with past time or the *sermo obliquus*, it either remains unaltered—in the manner of words quoted; or the simple particles (*εἰ*, *ὅτε*, *ἐπειδή*, *ὅς*, *ὅς-τις*, *ὅσος*, &c.) with the optative mode take its place, e. g.

παρέσομαι, ἐάν τι δέῃ.

ἔφη παρῆναι, εἴ τι δέοι or δέησσι.

8. The Greek language is particularly rich in the expression of *hypothetical* or conditional propositions. The most important principles, in this respect, are the following, viz.

In every conditional proposition, the condition is either possible or impossible. The possible cases either do or do not contain an expression of certainty; and in the case of uncertainty, I either do or do not hold out a prospect of a decision: hence the following cases.

1) *Possibility*, without the idea of uncertainty, is expressed by *εἰ* with the indicative, e. g.

241 *εἰ ἐβρόντησε καὶ ἤστραψεν* if it has thundered, it has also lightened.

εἴ τι ἔχεις, δός, if thou hast any thing, give it.

2) *Uncertainty* with prospect of decision is expressed by *ἐάν* with the subjunctive, e. g.

ἐάν τι ἔχωμεν, δώσομεν, should we have any thing, we will give it.

εἰν τις τινα τῶν ὑπαρχόντων νόμων μὴ καλῶς ἔχειν ἡγγῆ-
ται, γραφέσθω, *should any one esteem any of the existing
laws inexpedient, let him enter a complaint.*

Here there is understood in the protasis of the sentence, "and that will appear," &c.

3) *Uncertainty*, without any such qualification, is expressed by εἰ with the optative mood, and in the apodosis the optative with ἄν, e. g.

εἴ τις ταῦτα πράττοι, μέγα μ' ἄν ὠφελήσῃ, *should any one
do this, he would render me a great service.*

εἴ τις ταῦτα καθ' αὐτὰ ἐξετάσειεν, εὔροι ἄν, *should any one
investigate this for itself, he would find—*

Here there is nothing supplied by the understanding, but "it is problematical whether this be done."

4) *Impossibility* or *disbelief*, or an assertion in general that a thing is not so, is invariably expressed, in the Attic writers, by the imperfect tense, either for present or indefinite time, with ἄν attached to it in the apodosis, e. g.

εἰ τι εἶχεν, εἰδίδου ἄν, *had he any thing, he would give it.*

Here there is a necessary reservation of "but he has not."

9. When in this last case both clauses are in past time, the aorist is necessarily used instead of the imperfect, at least in the apodosis, e. g.

εἴ τι ἔσχεν, ἔδωκεν ἄν, *had he had any thing, he would have given it.*

In like manner, the clauses may be of different times, e. g.

εἰ ἐπέσθην, οὐκ ἄν ἠρώσῃσιν, *had I obeyed, I were not (now)
sick.*

REM. 1. All these cases are frequently modified by their connexion with the preterite, according to the foregoing principles, as observation, in the single cases, will show, e. g.

καὶ, εἴ τι ἔχοι, ἐκέλευσε δοῦναι, *and if he had any thing, he
commanded him to give it.*

Here ἐκέλευσε belongs not to the apodosis, but to the previous 242 context; the optative is used, in consequence of being preceded by a preterite, see above no. 8. 2, and δοῦναι constitutes the apodosis.

10. When the phrases and particles compounded with ἄν have the aorist subjunctive, they constitute a conditional preterite, and

(if the context regard the future) a future preterite,—the Latin *futurum exactum*, e. g.

χρὴ δὲ ὅταν μὲν τίθησθε τοὺς νόμους, ὅποιοι τινὲς εἰσι σκοπεῖν· ἐπειδὴν δὲ θ ἢ σ θ ε, φυλάττειν καὶ χρῆσθαι, *when you shall have passed them.*

ἐπειδὴν ἅπαντα ἀκούσῃτε, κρίνατε, *when you shall have heard all, then judge.*

αὕτη ἡ παρασκευὴ διαμεῖναι δυνήσεται, ἕως ἂν περιγενώμεθα τῶν ἐχθρῶν *till we shall have conquered the enemy.*

The future lies at the bottom of these constructions, and the aorist only has its own preterite.

11. The optative with ἄν is, according to no. 8. 3 above, only the apodosis of a supposition, with the suppression of which supposition the optative often remains. In consequence, the optative is often used in any simple proposition, intended to be represented merely as a wish, and where in English *might, could &c.* is made use of, e. g.

τὸ σωματοειδὲς ἐστίν, οὗ τις ἂν ἄψαιτο, *the corporeal is that which [if he will] a man may touch.*

γένοιτο δ' ἂν πᾶν ἐν τῇ μακρῷ χρόνῳ *in the lapse of time all things may happen.*

ἢ δέως ἂν θεασαίμην ταῦτα *gladly would I see this.*

ἀλλ' οὖν, εἰποὶ τις ἂν—*but, some one perhaps may say—*

ἴσως ἂν οὖν τινες ἐπιτιμήσειαν τοῖς εἰρημένοις *perhaps now some may blame what has been said.*

And hence comes it, that this phraseology, by the moderation of language conspicuous in the Attic writers, became used in the place of the most confident assertions and predictions, e. g.

οὐ γὰρ ἂν τάγε ἤδη γεγενημένα τῇ νυνὶ βοηθείᾳ κωλύσαι δυνηθείμην *for what has already happened, we could not with the present forces prevent.*

οὐκ ἂν φεύγοις *thou canst not escape.*

243 This mode of expression is often used for the simple future. So too for the imperative; e. g. λέγοις ἄν for λέγε.

REM. 2. Every conditional or uncertain proposition may be converted in Greek into an infinitive or a participle, retaining ἄν, wherein this language possesses an advantage, which others want, of imparting the expression of the Optative and Subjunctive to the Infinitive and Participle; e. g.

οἶονται ἀναμαχέσασθαι ἂν συμμαχοὺς προσλαβόντες, *they*

think, they might recover themselves by acquiring allies ; (for ἀναμαχέσαιντο ἄν, εἰ λάβοιεν.)

τὰλλα σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν, though I have much that I could say.

οἱ ῥαδίως ἀποκτινύντες καὶ ἀναβιωσκόμενοι γ' ἄν, εἰ οἴοιτ' ἦσαν, who would readily kill and bring to life again, if they were able ; (for ἀνεβιώσκοντο ἄν.) PLATO.

The sense of the Infinitive and Participle of the future is often also thus expressed ; e. g.

οὐκ ἔστιν ἓνα ἄνδρα ἄν δυνηθῆναι ποτε ἅπαντα ταῦτα πράξαι, it is not possible, that one man should be able ever to do all those things. Δυνηθῆναι ποτε without ἄν must have referred to the past. See also the example below § 145.

4. a.

After οἶεσθαι, ἐλπίζειν, &c. this is the common way to express the future.

REM. 3. The position of ἄν is wholly decided by euphony. This is to be remarked, in order that, by observing the connexion, it may always be brought to the verb to which it belongs ; e. g.

ἔδοκεῖ ἄν ἡμῖν ἡδέως πάντα διαπραῖξαι.

Here ἄν is to be separated from the verb near which it stands, and to be joined to διαπραῖξαι, he appeared to us, as if he would perform every thing willingly (or διαπραῖξειεν ἄν). Thus τούτου τοῦ ψηφίσματος κυρωθέντος ἄν, εἰ μὴ δι' ἡμᾶς ἡδίκηντο οἱ βασιλεῖς, i. e. εἰ τὸ ψηφισμα ἐκυρώθη (without ἄν), οἱ βασιλεῖς ἡδίκηντο ἄν (would have been offended), εἰ μὴ δι' ἡμᾶς (i. e. had we not been.)

νῦν δέ μοι δοκεῖ, καὶ ἀσέβειαν εἰ καταγινώσκει τις τὰ προσήκοντα ποιεῖν, here the ἄν contained in καὶ belongs to the Inf. ποιεῖν, i. e. δοκεῖ μοι, καὶ, εἰ τις ἀσέβειαν καταγινώσκει, τὰ προσήκοντα ποιεῖν ἄν, it seems to me also that, if any one should accuse him of impiety, he would do right.

REM. 4. The particle ἄν often gives to the Indicative the signification of habitual performance of the action ; e. g.

Demosthenes says, no one of the former orators has had so great influence in so many respects at the same time, ἀλλ' ὁ μὲν γραφῶν οὐκ ἄν ἐπρέσβευεν, ὁ δὲ πρεσβεύων οὐκ ἄν ἔγραφε, but he who proposed laws was not commonly an ambassador, and he who went on embassies did not commonly propose laws.

REM. 5. It is a peculiar use of the Optative, when it stands in the protasis instead of a preterite indicative, to signify the repetition of an action ; e. g.

οὓς μὲν ἴδοι εὐτακτῶς καὶ σιωπῇ ἰόντας, προσελαύνων αὐτοῖς οὔτινες εἶεν ἡρώτα, καὶ ἐπεὶ πύθοιτο,—ἐπῆναι, 'whom

he saw,' that is, 'so often as he saw any,' with which the ἐπεὶ πύθοιτο connects itself.

ἐπραττεν ἃ δοξεῖεν αὐτῷ he did what [in each case] seemed right to him.

ὅσα ἐπερωτώτο, ταχὺ ἀπεκρίνατο, what he was asked, he answered immediately.

In such constructions, care must be had not to attribute to the Optative any expression of uncertainty.

244 REM. 6. The Subjunctive is not used *alone* except for exhortations in the 1st person, as *ἵωμεν* let us go (where in the 2d and 3d person the Optative would be used), and in dubious questions, partly with and partly without βούλει or θελεις preceding; e. g.

πόθεν βούλει ἄρξωμαι; whence wilt thou that I begin?

βούλει οὖν σκοπῶμεν; dost thou wish then that we examine?

τί ποιῶ; what shall I do?

πῇ βῶ; ποῖ τράπωμαι; whither shall I go? whither shall I turn myself?

εἰπὼ οὖν σοι τὸ αἴτιον; shall I tell thee the cause?

νῦν ἀκούσω αὐθις; shall I hear again.

§ 141. INFINITIVE.

1. The infinitive mode is used in Greek in the same cases as in the Latin and modern languages, and in various others, particularly after verbs of *saying, believing, promising, permitting, begging, &c.*

2. The infinitive is often used to express what is expressed in Latin by *ad* and the *gerund*, or by the participle in *dus*, viz. *end* or *destination*; e. g.

ἔδωκεν αὐτὸ δούλῳ φορῆσαι he gave it to a slave to carry.

ὁ ἄνθρωπος πέφυκε φιλεῖν man was formed to love.

παρέχω ἑμαυτὸν ἐρωτᾶν I present myself to be questioned.

ἵππον παρέχε τῷ ἀνδρὶ ἀναβῆναι.

ἦλθον ἰδεῖν σε.

3. The infinitive is governed by an adjective (or substantive) expressing *fitness* or *qualification*, e. g.

ἐπιτήδειος ποιεῖν τι fit to do any thing.

οὐ δεινός ἐστι λέγειν, ἀλλ' ἀδύνατος σιγᾶν, he is not powerful in speaking, but he is incapable of keeping silence.

δεινὰ γυναῖκες εὗρίσκειν τέχνας women are skilful in inventing devices.

It is also thus employed in a *passive* sense, where, nevertheless, the form of the active voice is commonly used, (in Latin the supine in *u*.) e. g.

ῥαδίως νοῆσαι *easy to observe (to be observed).*

ἡδὺ ἀκούειν *pleasant to hear (suave auditu).*

πόλις χυλεπὴ λαβεῖν.

The form of the infinitive passive, however, is not wholly unused; e. g. *θηλυφανῆς ὁφθῆναι* *feminine in aspect*, as in Horace *niveus videri*.

4. Whenever an infinitive thus qualifying the preceding phrase 245 or clause, does not admit of a sufficiently obvious connexion, particularly in consequence of other words being interposed, it is commonly introduced by *ὥστε*, (more rarely *ὡς*,) which also, in an entire construction, will be found to refer to a preceding demonstrative, e. g.

ἦν δὲ πεπαιδευμένος οὕτως, ὥστε πάνυ ῥαδίως ἔχειν ἀρκούντα, *he was so brought up, as very easily to have what sufficed him.*

φιλοτιμώτατος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα, *he was very ambitious, so as to bear every thing for the sake of being praised.*

νεώτεροί εἰσιν ἢ ὥστε εἰδέναι οἶων πατέρων ἐστέρηται *they are too young to know of what fathers they are deprived.*

ὡς μικρὸν μεγάλῳ εἰκᾶσαι, (parenthetically,) *to compare small things with great.*

5. The infinitive is used as a neuter substantive (§ 125. 6. 1) not only singly, but in connexion with phrases provided with an article, which are thus subject to all the constructions of nouns, e. g.

τὸ φυλάξαι τὰγαθὰ τοῦ κτήσασθαι χαλεπώτερον *to preserve property is harder than to acquire it.*

τὸ μὲν οὖν ἐπίορκον καλεῖν τινα, ἄνευ τοῦ τὰ πεπραγμένα δεικνύναι, λοιδορία ἐστίν, *to call one perjured, without showing his deeds, is calumny.*

τὸ λέγειν ὡς δεῖ, μέγιστόν ἐστι σημεῖον τοῦ φρονεῖν εὖ.

τὸ πλουτεῖν ἐστίν ἐν τῷ χρῆσθαι μᾶλλον ἢ ἐν τῷ κεντῆσθαι.

REM. 1. In this way, a preposition may be used, where otherwise only a conjunction would be admitted, e. g.

Ἀθηναῖα ἐρύειπε τοὺς αὐλοὺς διὰ τὸ τὴν ὄψιν αὐτῆς ποιεῖν ἄμορφον *Minerva cast away the rîpes, because they disfigured her countenance.*

Other subordinate clauses also may be *interposed* between the article and its infinitive, e. g.

τὸ δὲ, ὅσα γ' ἡδέως ἡ ψυχὴ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν
ἐδοκίμαξε, *he recommended properly to digest as much as nature receives with pleasure.*

REM. 2. The infinitive of some short parenthetical phrases admits of explanation from the foregoing constructions; as from no. 2, the phrase ἀπλῶς εἰπεῖν *in short*. Thus too ἐμοὶ δοκεῖν means *as I think*, which infinitive, though without τό, takes the place of the accusative; see § 131. 6 and Rem. 4.

§ 142. INFINITIVE WITH A SUBJECT.

246 1. When the infinitive has a subject, it is regularly put in the accusative case. Thus in the infinitive introduced by τό, e. g.

τὸ ἀμαρτάνειν ἀνθρώπους οὐ θαυμαστόν *that men should err is not surprising.*

οὐδὲν ἐπράχθη, διὰ τὸ ἐκεῖνον μὴ παρῆναι *nothing was done, because he was not there.*

2. The infinitive is thus construed with the accusative, when, after verbs on which another clause directly depends, especially verbs of *saying* and *believing*, the subject of the dependent clause passes into the accusative, and its verb into the infinitive, e. g.

οἱ μυθολόγοι φασί, τὸν Οὐρανὸν δυναστεῦσαι πρῶτον τοῦ παντός, *mythologists say, that Uranus first ruled the universe.*

3. The subject of the infinitive is often omitted, if it is in any degree already expressed in the preceding verb, as δέομαι σου παραμένειν *I pray thee to stay*, συνειπεῖν ὁμολογῶ *I confess that I assented*, ἔφη σπουδάξειν *he said that he was in haste*. In a case like the latter, the Latin language, though addicted to this construction, would prefer the repetition of the subject, *dixit se festinare*.

§ 143. INFINITIVE WITH CASES.

1. If an adjective or substantive &c. be attached to the above mentioned subject of the infinitive, as a farther qualification of

the idea, in the way of a predicate or attribute, such adjective or substantive is of course put in the accusative, if the subject-accusative of the infinitive be expressed, e. g. ὅμην σε παρῆναι μὲν οὐ ἅπαντες νομίζομεν, τὴν γῆν σφαῖραν εἶναι.

2. If the subject of the infinitive be *not* thus expressed, an **ATTRACTION**, as it is called, takes place, whereby the aforesaid words of qualification are placed, not in the accusative, but in the same case as the object to which they refer in the preceding clause.

Of this attraction there are two cases, viz.

1) If the subject omitted with the infinitive is likewise nominative to the preceding finite verb on which the infinitive depends, the qualification must also be in the nominative, as ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, Lat. *dicebat se esse Jovis filium*; which is also done, though the subject of the first verb is not expressed, e. g.

ἐνόμιζον οὐδ' αὐτοὶ σωθήσεσθαι *they thought that they themselves would not be saved.* 247

ἔφασκες εἶναι δεσπότης.

ἐπεισα αὐτοὺς εἶναι θεός.

2) If the omitted subject of the infinitive is the immediate or more remote *object* of the preceding verb, those qualifications are attached to the infinitive in that oblique case in which their subject is governed by the foregoing verb as its object; e. g.

In the genitive,

ἔδεοντο αὐτοῦ, εἶναι προθύμου, *they begged him to be zealous.*

Or in the dative,

ἔξεστι μοι, γινέσθαι εὐδαίμονι, which may also be expressed in Latin, *licet illis esse beatis.*

ἀπέειπεν αὐτοῖς ναῦταις εἶναι *he forbade them to be navigators.*

ταῖς πόλεσι τοῦτο μᾶλλον λυσιτελεῖ, ἢ δούλαις ὀφθῆναι γιγνομέναις.

Or, finally, in the accusative, in which case it coincides with the principal rule, as κεύω σε εἶναι πρόθυμον.

REM. 1. The same attraction holds, where the clause which contains the infinitive, has the article τό before it, e. g.

πρὸς τὸ συμφέρον ζῶσι διὰ τὸ φίλαντοί εἶναι *they live merely for profit, because they are selfish.*

Δημοσθένης σεμνύνεται τῷ γραφεῖς ἀποφυγεῖν *Demosthenes is proud in having escaped when accused.*

οὐ γὰρ ἐκπέμπονται ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὅμοιοι τοῖς λειπομένοις εἶναι *they (colonists) are not sent out as being like slaves, but as being like those which remain behind.*

ἐφ' ἡμῖν ἔστι τὸ ἐπιεικέσι καὶ φαύλοις εἶναι *it depends upon us to be reasonable or corrupt.*

If, however, the subject of the infinitive is included in the preceding clause as accusative, the infinitive has as usual the accusative with it, as ἐπέδειξε τὰς πολιτείας προεχούσας τῷ δικαιοτέρας εἶναι *he showed that states had the advantage by being more just.*

REM. 2. Also in the construction with ὥστε (see § 141. 4) the nominative is joined with the infinitive, if the first clause require it, as οὐδεὶς τηλικούτος ἔστω παρ' ὑμῖν, ὥστε τοὺς νόμους παραβὰς μὴ δοῦναι δίκην *let no one be so great among you, that, breaking the laws he can go unpunished.*

REM. 3. The infinitive is sometimes used quite absolutely, instead of *wish, request, order*; and this, in the third person, either with the subject in the accusative, as γυμνὸν σπεῖρειν, γυμνὸν δὲ βοωτεῖν (where the subject is to be assumed to be the indefinite third person, τίς, though Virgil has rendered it in the second, *nudus arā, sere nudus*).—or impersonally, as ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι, *may it be conceded to me.* Still more frequently the infinitive is used instead of the imperative of the second person, and in this case the subject and all that belongs to it, if expressed at all, are expressed in the nominative, e. g.

— Ἀλλὰ σὺγ' αἰψ' Ἀχιλῆϊ, θέων ἐπὶ νῆας Ἀχαιῶν, Εἰπεῖν.
HOMER.

ἂν δ' ἄρα τι τῷ μήκει ποινῶν ἄχθῃ, μὴ ἐμὲ αἰτιάσθαι τούτων, *blame me not therefor.*

§ 144. CONSTRUCTION WITH THE RELATIVE.

1. The construction with the relatives ὅς, ὅσος, οἷος, &c. (of which the construction with the participle is only an abridged form,) is not used to express connexion alone, but also expresses the ground, cause, or other circumstance usually denoted by a conjunction, e. g.

θανμαστὸν ποιεῖς, ὅς ἡμῖν οὐδὲν δίδως, *thou doest strangely, in that thou givest us nothing.*

αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρησε, i. e. ὅτι τοιούτων τεκ. ἐκυρ. *the Argive dames blessed the mother that she had such children.*

So, particularly with the subjunctive, to express *design* or *advantage*; e. g.

εἰς καλὸν ἡμῖν αὐτὸς ὅδε παρεκαθέζετο, ᾧ μεταδῶμεν τῆς σκέψεως *opportunistly has he sat down by us with whom we can share the inquiry.*

2. The nature of the relative construction properly requires, that the first verb have a noun, and the second a relative referring to it, and each in the case demanded by the clause in which it stands; e. g.

οὗτός ἐστιν ὁ ἀνὴρ ὃν εἶδες.
μετέδωκεν ἡμῖν πάντων, ὅσα παρῆν.
φίλον οὐκ ἔχω, ᾧτινι πιστεῦσαι ἂν δυνάμην.

But the substantive of the first verb is often omitted, and attached to the relative in the second clause, and in the same case, e. g.

οὗτός ἐστιν, ὃν εἶδες ἄνδρα.
οὐκ ἐστίν, ἣντινα οὐκ ἤρξεν ἀρχήν, *there is no office which he hath not held.*

Often, when emphasis requires it, the clause so constructed precedes, as ὃν εἶδες ἄνδρα, οὗτός ἐστιν.

3. When the noun (either in the genitive or dative) to which the relative refers, is without a demonstrative, like οὗτος or ἐκεῖνος, the relative, otherwise in the accusative, is put in the same case with the noun by *ATTRACTION*; e. g.

μεταδίδως αὐτῷ τοῦ σίτου, οὗπερ αὐτὸς ἔχεις *thou impartest to him of the food, which thou thyself hast.*

Here οὗπερ, on account of the genitive σίτου, to which it refers, is in the genitive instead of being in the accusative ὃνπερ, which the verb ἔχεις requires. In like manner the following.

εὖ προσφέρεται τοῖς φίλοις, οἷς ἔχει, *he treats well the friends whom he has.*

τῷ ἡγεμόνι πιστεύομεν, ᾧ ἂν Κύρος δῶ, for ὃν ἂν Κύρος δῶ. κρατήσας μεγάλων χρημάτων, ὃν ὁ Γέλων ἐπετρέπετο αὐτῷ.

REM. 1. This construction became so prevalent as sometimes to remain, though the first noun had a demonstrative expressed; as οἱ δημιουργοὶ τούτων, ὃν ἐπήνεσας.

4. The noun, by which the relative is thus attracted, is often transported into the clause with the relative, where, together

with the relative, it stands in the case governed by the verb on which it depends; e. g.

μεταδίδως αὐτῷ, οὐπερ αὐτὸς ἔχεις σίτου.

εὖ προσφέρεται, οἷς ἔχει φίλοις.

απολαύω ὧν ἔχω αγαθῶν.

χρῶμενοι οἷς εἶπον προστάταις, εὐδαίμονες ἦσαν (from χρῆσθαι προστάτῃ to have a magistrate) *having those magistrates, which I have named, they were prosperous.*

Sometimes there is at the same time an inversion, which sounds very strange, as οἷς ἔχει φίλοις, εὖ προσφέρεται, *the friends whom he hath, he treats well.*

5. The noun is sometimes wholly omitted, giving to the relative the appearance of belonging directly to the preceding clause, e. g.

μεμνημένος ὧν ἔπραξε, for μεμνημένος τῶν πραγμάτων, ὧν ἔπραξεν, and this for ἃ ἔπραξεν.

μετεπέμπετο ἄλλο στράτευμα πρὸς ᾧ προσθεν εἶχε (for πρὸς τῷ στρατεύματι, ὃ πρόσθεν εἶχε.)

250 And with the inversion, οἷς ἔχω χρῶμαι, for ἃ ἔχω, τούτοις χρῶμαι.

REM. 2. In one case the *nominative* of the relative undergoes this *attraction*. When in an entire clause the nominative of the relative οἷος would stand with the verb εἶναι (as πάνν ἡδέως χαρίζονται ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, *they would gladly please such a man as thou art,*) not only the demonstrative but the verb εἶναι is omitted, and the relative is then so *attracted* by the leading clause, that together with all the nominatives connected with it, it assumes the case of the noun, to which it refers, and is even inserted before it, as πάνν ἡδέως χαρίζονται οἷα σοὶ ἀνδρὶ.

REM. 3. When the relative, by means of a verb like *to be, to name, to believe, &c.* is joined with a noun, in the same case, it conforms itself, in gender and number, to this noun, and not to that, which is its proper antecedent; e. g.

πάρεστιν αὐτῷ φόβος, ἣν αἰδῶ καλοῦμεν, *he has a fear, which we call modesty.*

τὸν οὐρανόν, οὗς δὴ πόλους καλοῦσιν.

Or with omission of the first noun, e. g.

εἰσὶν ἐν ἡμῖν, ἃς ἐλπίδας ὀνομάζομεν, *there are (emotions) in us, which we call hopes.*

§ 145. CONSTRUCTION WITH THE PARTICIPLE.

1. The Greek language, having participles for most of the tenses, makes a far more extensive use of them, than other languages. By combining their use with that of the relative and infinitive, many clauses can be interwoven with each other, without confusion; e. g.

ἐκείνα μόνον διεξήκει, ἃ τοὺς ἰδόντας ἡγεῖτο τεθνηκέναι.

Here *ἃ* is the object of *ἰδόντας*, this the subject of *τεθνηκέναι*, and this dependent on *ἡγεῖτο*: *he related only those things, of which he believed, that they had died, who saw them.*

2. Not only those verbs, which are connected with other verbs by relatives, but almost every verb introduced in English with *as*, *because*, *after that*, *so that*, *although*, (whose subject has been already named with the preceding verb) is, with the omission of those particles, converted into a participle of the same case as its subject-verb; as *ἐπεσκεπτόμην τὸν ἐταῖρον νοσοῦντα*, which may signify, according to the context, either, *I visited my comrade, who was sick*, or *when or because he was sick.*

τῷ μεγάλῳ βασιλεῖ οὐ πάτριόν ἐστιν ἀνδρὸς ἀκροᾶσθαι μὴ προσκυνήσαντος, *it is not the hereditary custom of the great king, to hear a person who does not (or, if he do not) fall* 251
down before him.

τὸ σῶμα συνήρμωσται σοι, μικρὸν μέρος λαβόντι ἐκάστου, *thy body has been composed by taking a small part from every thing.*

REM. 1. The participles, which express the ideas of *after that* or *in that*, in translating both from Greek and Latin, may often with advantage be made to *precede* the verb, with which they are connected, with the conjunction *and* between; e. g.

οὕτω δὲ τὰς γνώμας ἔχειν, ὥς, ἐὰν τι δέη, πλευστέον εἰς τὰς ναῦς αὐτοῖς ἐμβᾶσιν.

Here, as usual, the personal pronoun *ἡμῖν* is omitted with *πλευστέον* (for *αὐτοῖς* here means *selves* agreeing with *ἐμβᾶσι*, and that with *ἡμῖν* understood,) and the whole is to be rendered *we must make up our minds, that we ourselves, if necessary, will embark on board the vessels and sail.*

3. The participle of the future is used to express the force of *in order to* in English; e. g.

ταῦτα μαθὼν ὁ Κῦρος ἔπεμψε τὸν Γωβρύαν ἐποψόμενον—
Cyrus, having learned this, sent Gobryas in order to see—
 τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἀγεῖν δεῖ δίκην δώσοντα,
in order that he be punished.
 τοὺς συμμάχους δεῖ σῶζειν, καὶ τοὺς τοῦτο ποιήσοντας στρα-
 τιώτας ἐκπέμπειν, *and to send forth troops in order to effect*
this.

4. Certain verbs (which will appear in the examples) govern a participle, in cases where we should use a verb with *that*. As in other participial constructions, such a participle (regarded as a verb) has either the same subject as the preceding verb, and in that case is in the nominative,—or it has a different subject, and stands with the same in an oblique case, as an object more or less direct of the preceding verb.

a) Examples of the nominative, where, as usual, the proper subject word may be omitted.

αἰσχύνομαι ταῦτα ποιῶν or ποιήσας *I am ashamed, that I do, or have done this.* Whereas αἰσχύνομαι ποιεῖν would mean *I am ashamed to do this.*

μύνησο ἄνθρωπος ὧν *remember that thou art a man.*

οὐ συνέεσαν μάτην πονοῦντες *they understood not that they laboured in vain.*

διαβεβλημένος οὐ μανθάνεις; *discernest thou not that thou hast been deceived?*

252 ἐν ἣ γὰρ αὐτὸς εὐδαίμων ἦδει γεγονώς πολιτείᾳ, *in which city he was conscious of having become happy,—οἶδα γεγονώς meaning I know that I have become.*

σκοπούμενος εὗρισκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος *on reflection I found that I could not do this otherwise.*
 Isocr. (§ 140 Rem. 2.)

Hence too with a passive verb, e. g.

ἐξεληλέγκται ἡμᾶς ἀπατῶν *he is convicted of having deceived us.*

ἀπηγγέλθη ὁ Φίλιππος τὴν Ὀλυνθον πολιορκῶν, *it was announced, that Philip besieged Olynthus.*

b) Examples of the accusative.

οἱ Πέρσαι διαμνημονεύουσι τὸν Κῦρον ἔχοντα φύσιν—the Persians relate that Cyrus had—, from which passively ὁ Κῦρος δαμνημονεύεται ἔχων.

οἶδα συνοῖσον τῷ τὰ βέλτιστα εἰπόντι *I know that it will redound to his advantage, who shall give the best counsel, (impersonal construction of συμφέρει.)*

c) Examples of the genitive and dative.

ἡσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων *I perceived, that they thought themselves very wise.* Σοφωτάτων is for σοφωτάτους by the attraction mentioned § 143. 2. 2.

μηδέποτε μετεμέλησέ μοι σιγήσαντι, φθεγξαμένῳ δὲ πολλάκις, *it has never repented me, that I kept silence, but often that I spoke,* (from μεταμέλει μοι it repents me.) SIMONIDES.

οὐδὲν διαφέρει τῷ κλέπτοντι, μέγα ἢ σμικρὸν ὑφέλομένῳ, *it differs not to the thief (in his punishment), whether he have stolen little or much.*

REM. 2. In such verbs as have the reflective pronoun, as σύν-οἶδα ἑμαυτῷ *I am conscious*, this participle may be in a twofold case; e. g.

σύνοἶδα ἑμαυτῷ σοφὸς ὢν. PLATO.

σαυτῷ συνήδεις ἀδικοῦντι. DEMOSTHENES.

ἑαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργος ὢν. GNOM. We might also say κακοῦργον ὄντα.

REM. 3. Also the verbs, which signify the cessation of an action, have a participle, where we employ the infinitive; e. g.

ἐπαύσατε αὐτὸν στρατηγοῦντα *ye have made him cease to be general.*

οὐ λήξω χαίρων, *I will not cease to rejoice.*

REM. 4. The participles of the verbs, from which a nominative depends, as εἶναι, καλεῖσθαι, change this nominative commonly into the case in which they stand; e. g.

ὑμῖν δὲ οὓσιν Ἀθηναίοις οὐ πρέπει *to you, being Athenians, it is not becoming.*

ἐπορεύοντο διὰ τῶν Μελινοφάγων καλουμένων Θράκων, *where, in resolving the phrase, Θράκες is the subject of καλεῖσθαι.*

REM. 5. Sometimes that which in signification would be the chief verb, is made a participle, and depends on another verb; which itself takes the place of an adverb; e. g.

τυγχάνειν (happen); ὡς δὲ ἦλθον, ἔτυχεν ἀπιών, *as I came, he happened to be going.*

λανθάνειν (to be concealed); ταῦτα ποιήσας ἔλαθεν ὑπεκφυγών *having done this, he escaped unperceived*; or in respect to the subject itself, τὸν φονέα λανθάνει βόσκων *he feeds unconsciously his murderer*; ἔλαθε πεσών *he fell unobserved.*

φθάνειν (to anticipate); ἔφθην ἀφελών *I took it away just before.*

διατελεῖν (remain); διατελεῖ παρών *he continues to be present.*
χαίρειν (rejoice); χαίρουσιν ἐπαινοῦντες *they gladly praise.*

§ 146. CASE ABSOLUTE.

1. In the foregoing rules, the participle has depended on some of the nouns belonging to the leading verb of the sentence, and has been, of consequence, in the same case as those nouns. If a new noun be introduced as a subject, it is put with the participle in a case independent of the verb, and called *absolute*.

2. The most common instance is that, where a noun and participle are put absolute in the genitive. The original force of the genitive absolute was an expression of time, according to § 132.

5. 3. Now, as *νυκτός* means *by night time*, so also

ἐμοῦ καθεύδοντος ταῦτα ἐγένετο means *at the time that I slept, this happened.*

πάντων οὖν σιωπώντων εἶπε τοιαύδε *while all men were silent, he spake as follows.*

μετὰ ταῦτα κυμαίνοντος ἤδη τοῦ Πελοποννησιακοῦ πολέμου ἐπείσε τὸν δῆμον, *Κερκυραίοις ἀποστεῖλαι βοήθειαν.*

REM. 1. If this duration of time is ascertained by a historical person, the preposition *ἐπὶ* is often used with these genitives. Thus *ἐπὶ Κύρου βασιλεύοντος*, *Cyro regnante, in the reign of Cyrus.*

3. This construction is adopted not only to express time, but every idea expressed in English by *if, since, because, in that, &c.*

e. g.

254 *ἐπικειμένων δὲ τῶν πολεμίων τῇ πόλει, λιμὸς ἤπτετο τῶν Ῥωμαίων* *while the enemies besieged the city, famine assailed the Romans.*

τεθνηκότος τοῦ βασιλέως τῷ υἱῷ αὐτοῦ ἐνέτυχε *inasmuch as the king was dead, he applied to his son.*

θεοῦ διδόντος, οὐδὲν ἰσχύει φθόνος, *if a god grant a gift, envy prevaieth not.*

τούτων οὕτως ἐχόντων, βέλτιον ἔσται περιμένειν, *since things are thus circumstanced, it will be better to wait.*

REM. 2. If the noun be obvious from the context, the participle may stand by itself, in the genitive, as *παρόντα τὸν ἡγεμόνα ἡθοῦντο, ἀπόντος δὲ ἡσέλιαινον*, where there is an omission of *αὐτοῦ* with *ἀπόντος* *when he was absent*. The same holds of impersonals, as *ὕει* *it rains*, *ὔοντος* *as it rained*.

REM. 3. In certain cases, nominatives and accusatives absolute are used. With such impersonals as *ἐξεστίν* *it is permitted*, *πρέ-*

πεε it is becoming (see § 129 Rem. 3), the absolute case is always the nominative or accusative of the neuter participle, e. g.

διὰ τί μένεις, ἔξὸν ἀπιέναι, why dost thou remain, when it is lawful to depart?

REM. 4. Datives absolute are also used, particularly in statements of time, e. g.

περιόντι τῷ ἐνιαυτῷ πάλιν φαίνουσι φρουράν ἐπὶ τὴν Ἑλιν
as the YEAR elapsed, they make another demonstration against
Eli.

To this rule may be reduced such datives joined to the verbs εἶναι or γίγνεσθαι, as these, viz.

εἴ σοι ἡδομένῳ ἐστὶ if it be agreeable to thee.

εἴ σοι βουλομένῳ ἐστὶ if it be according to thy wish.

REM. 5. When an expression indicates a reason in the mind of a third person, why he does a thing, this is commonly done with the conjunction ὥς or ὥσπερ, and accusatives or genitives absolute; e. g.

ἔσιωπα, ὥς πάντας εἰδότας or πάντων εἰδόντων, he held his peace, because all knew &c.

οἱ πατέρες εἰργουσι τοὺς υἱεῖς ἀπὸ τῶν πονηρῶν ἀνθρώπων, ὥς τὴν τούτων ὁμιλίαν διάλυσιν οὖσαν ἀρετῆς, fathers restrain their children from bad men, as intercourse with them is the destruction of virtue.

ἐπιτελεῖ μουςικὴν ποιεῖν, ὥς φιλοσοφίας μεγίστης οὐσης μουςικῆς.

τῶν ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ τούτων οὐ γιγνομένους φίλους, they neglect their brothers, as if no friends could be formed from them.

THE PARTICLES.

§ 147. ADVERBS.

1. Adverbs derived from adjectives, especially comparatives and superlatives, govern the same case as their adjectives; as ἀξίως ἡμῶν πολεμήσομεν we will wage war worthily of ourselves; 255
μάλιστα πάντων most of all; οἱ πένητες τῶν εὐδαιμόνων μᾶλλον δύναται ἐσθίειν τε καὶ καθεύδειν better than the rich. See § 132.

4. e.

2. Adverbs approaching the nature of prepositions, govern the case of the preposition which they resemble, as ὁμοῦ and ἅμα together govern a dative, (like σύν with,) and are sometimes used as adverbs, sometimes as prepositions. Thus all prepositions may properly be called adverbs.

Adverbs of *time* and *place* in like manner govern the *genitive*; as *ἐγγύς* near (*ἐγγύς τινος*), *χωρίς* apart, without, *δίχα* twofold, separate, without, *εὐθύ* obviam, towards.

3. Other adverbs are related to verbs and whole sentences, and in this way connect two sentences; especially the relative adverbs, as *παρέσομαι ὅποτε κελεύσεις* I shall be present, WHEN you command it. This is the origin of conjunctions, and strictly speaking, every particle connecting in this manner, should be called a conjunction, especially if it has an influence on the verb (like that of the preposition on the noun), and according to circumstances governs a mode depending upon it. Thus *ἄχρι* or *μέχρι* and *ἕως* govern the subjunctive or optative mode, when uncertainty is expressed, as *περιμενῶ ἕως* or *μέχρις ἂν ἔλθῃ* till he come; but when certainty is expressed, the indicative, as *ποίησον τοῦτο ἕως ἔτι ἔξῃστι* do this so long as it is still lawful.

REMARK. *Πλὴν* signifies *except*, and may be connected with phrases, as *πλὴν εἰ* except if. It also governs the genitive, as *πλὴν πάντων ὀλίγων* with the exception of very few.

4. It has already been observed, § 125. 5, that particles joined with the article become nouns.

§ 148. PREPOSITIONS.

1. The following are the most common prepositions, expressing the most general notions of place, viz.

ἀντί, *ἀπό*, *ἐξ* (*ἐκ*), *πρό* governing the genitive

ἐν, *σύν* (*ξύν*) the dative

ἀνά, *εἰς*, *ὡς* the accusative

διά, *κατά*, *ὑπέρ* the genitive and accusative

ἀμφί, *ἐπί*, *μετά*, *παρά*, *περί*, *πρός*, *ὑπό* the genitive, dative, and accusative.

2. Those prepositions which govern different cases, answer, for the most part, to the question *whither* with the accusative, and to the question *where* with the dative. The genitive admits of various significations, though more or less connected with the idea *out of*, *from*.

REM. 1. Of the foregoing prepositions, the easiest and simplest, in respect to meaning, are these, viz.

ἀπό, from, *ἐξ* out of

εἰς to or into, in answer to the question *whither?*

ἐν in, in answer to the question *where?*

πρό before, *σύν* with.

For most of the significations which these prepositions bear, 256 (with the exception of some peculiarities which the course of study will teach,) admit of being reduced to the leading idea here assigned to them respectively; as when *ἐξ* implies the *reason* and is rendered *on account of*, e. g.

ἐκ τούτου on account of that, (therefore).

Or when it signifies mere sequence of time, e. g.

νῦν γελῶμεν ἐκ τῶν πρόσθεν δακρύων.

So when *εἰς*, like the Latin *in*, has the force of *against*, or merely indicates reference or relation, e. g.

τῶν εἰς πόλεμον ἐπιστήμων ἐστίν.

Or finally, when *πρό* has the force of the Latin *pro* or the English *in behalf of*, e. g.

διακινδυνεύειν πρό τοῦ βασιλέως.

In all these cases the connexion of the modified meaning of the preposition with its original signification is obvious.

REM. 2. On the other hand, the following are more arbitrary and difficult to remember.

Ἀνά signified at first *on*, (comp. *ἀνώ* and its compounds.) But its most common signification in prose is *in*, *upon*, *through*, understood of some large space or time; e. g.

ἀνά πᾶσαν τὴν γῆν in the whole earth.

ἡ φήμη ἤλθεν ἀνά τὴν πόλιν the report prevailed through the whole city.

οἱ ἀνά τὸ πεδίον those throughout the plain.

ἀνά πᾶσαν τὴν ἡμέραν throughout the whole day.

Ἀντί, as a single preposition, has lost its original signification of *against* (see Rem. 8 below), and most frequently signifies *instead*, *for*, in the ideas of *change*, *exchange*, *purchase*, *value*, &c.

Διὰ τοῦ, *through*, spoken of *space* and *the means*; *διὰ τόν*, *on account of*; e. g.

διὰ Λακεδαιμονίου ἐφυγον they were banished on account of the Lacedemonians.

διὰ σέ ἦλθον I came on thy account.

Διὰ with the accusative also expresses *through*, when it signifies *cause*; e. g.

διὰ τοὺς θεοὺς εὖ πράττω through the gods I am prosperous.

Μετὰ τόν, *after* (*post*)—*μετὰ τοῦ*, *with*—*μετὰ τῷ*, only in the poets, *among* (*inter*).

Ἀμφί and *περὶ τόν* signify *about*; which lies at the bottom of all merely approximating specifications, e. g.

ἀμφὶ τὰ ὄρη ἐγένετο *he was about the mountains*.
For the idea ἀμφὶ or περὶ τι or τινὰ ἔχειν or εἶναι, *to belong to or to be occupied about something*, see below § 151.

Περὶ τῷ, with the idea of care for something, is attached to verbs of fear, anxiety, confidence, or contention. Ἀμφὶ and περὶ τοῦ signify of (de), concerning, (as to speak of.) So too φοβεῖσθαι, φιλονεικεῖν περὶ τινος. Ἀμφί, however, is far less common than περὶ in this sense.

Ἵπὲρ τόν, *over, farther, beyond, (supra, ultra,)*—ὑπὲρ τοῦ, *over, above*. This last receives the modified meaning of *instead, in behalf of*, particularly in a sense of defence, care, e. g.

πραττεῖν, εἰπεῖν ὑπὲρ τοῦ κοινού, *to act, to speak in behalf of the public*.

ἀποθανεῖν ὑπὲρ τοῦ φίλου *to die for his friend*.

257 REM. 3. That the genitive inclines to the idea of *from, departure*, &c. is plain from παρά, πρὸς and ὑπό. These prepositions with the dative and accusative retain their peculiar significations, but with the genitive, they are all three most commonly to be translated by *from*. The following instances of their use deserve particular remark, viz.

παρά τόν, *to*; but in answer to the question *where, near or next to*.

Besides this it has the signification of the Latin *praeter*, *besides, beyond*; e. g.

ἔχειν ὄψον παρά τόν ἄρτον *besides the bread to have meat*.

ἐπόνει παρά τοὺς ἄλλους *he laboured more than others*.

ταῦτά ἐστι παρά τοὺς τῶν θεῶν θεσμούς *this is against the divine laws*.

παρά δόξαν *against expectation, (praeter opinionem.)*

Παρά τῷ means simply *with*;—παρά τοῦ means *from*, after verbs signifying *come, bring, receive, learn*, &c. and sometimes after the passive.

Πρὸς, *to, with*, has the accusative rather in answer to the question *whither*, and the dative in answer to *where*; πρὸς τόν *moreover*, means *against* in every signification; πρὸς τοῦ *on the part of*, after verbs signifying *hear, receive praise or censure*, and often after the passive. It is also used in *obtestation*, as πρὸς τῶν θεῶν *by the gods*.

ὑπὸ τόν *under*, both to a place and in it; ὑπὸ τῷ *under, in a place*; ὑπὸ τοῦ *from*, after passives, and actives involving a passive sense, as πάσχειν. So also

θανεῖν ὑπὸ τινος *to die by means of*.

μαθεῖν ὑπ' ἀνάγκης *to be taught by necessity*.

Even actions may in this way assume a passive form, as ἐποίησε τοῦτο ὑπὸ δέους *from fear*.

REM. 4. The greatest attention is due to the prepositions ἐπὶ and κατὰ, with respect to which, though observation of the single

cases of their use must be resorted to, the following principles prevail, viz.

Ἐπὶ has for its leading idea *on*; and in answer to the question *where* most commonly governs the genitive, though sometimes the dative, (as *ἐφ' ἵππου ὀχεῖσθαι* and *Κύρος ἐφ' ἵππῳ ἐπορεύετο*); in answer to the question *whither*, the accusative, (as *ἐπὶ λόφον τινὰ καταφεύγει* *he flies to a certain hill*.) But at the same time it is applied in a more general sense for *at* or *in*, and, in answer to the question *whither*, for *towards* or *to*, whenever the connexion of the sentence sufficiently indicates the more exact idea of these expressions; and with the accusative it particularly denotes a certain direction *to* or *towards*. But besides this, it governs the genitive after the question *whither*, meaning *towards*, *to*, e. g.

ἐπορεύοντο ἐπὶ Σάρδεων.

ἀνέγοντο (they sailed) ἐπὶ τῆς Χίου.

ἀπεπλευσεν ἐπ' οἴκου.

Ἐπὶ τοῦ often fixes a time by a cotemporaneous person or thing, e. g.

ἐφ' ἡμῶν in our days.

ἐπὶ τῶν ἡμετέρων προγόνων.

Ἐπὶ τῷ, in denoting place, signifies *hard by*, e. g.

ἐπὶ τῇ τάφρῳ on the verge of the ditch.

πύργους ἐπὶ τῷ ποταμῷ ὁκοδομεῖ.

It also expresses *in addition to*, like *πρός*, e. g.

ἐπὶ πάνσι τούτοις πληγὰς ἐνέτεινέ μοι.

Very often it expresses *design* and *condition*, e. g.

παρασκευάσεσθαι ἐπὶ τινι to prepare one's self for any thing.

ἐπ' ἐπαίνῳ πόνον ὑπεδύετο.

ἐπὶ τούτοις εἰρήνην ἐποίησαντο on these conditions they made peace. Compare below § 151, *ἐφ' ᾧ*.

Finally *ἐπὶ τῷ* expresses *power*, in such phrases as

ἐφ' ἡμῖν ἐστί ἡ in our power. See § 143 Rem. 1.

The accusative also often expresses the *design*, the *end*, but with a distinction like the following, viz.

ἔλθειν ἐπὶ τούτῳ to come to effect this.

ἔλθειν ἐπὶ τούτῳ to come after this (i. e. to take this).

Κατά. The leading signification of this preposition, (as appears from the comparison of *κάτω* and the compounds,) is *from*; with the genitive *down from*; e. g.

κατὰ τῶν πετρῶν ὀλίπειν τινὰ to cast one down from the rocks.

ἤλλοντο κατὰ τοῦ τείχους.

More frequently *κατὰ τοῦ* occurs in the sense of *to*, *against*, chiefly with verbs signifying *speak*, *think*, &c. e. g.

εἰπεῖν τὸ ἀληθὲς κατὰ τινος to speak the truth against any one.

Κατὰ τὸν, spoken of a place, expresses the *being in a place*, in the most general sense, without more particular specification, e. g.

κατὰ γῆν καὶ κατὰ θάλατταν *by land and sea.*

οἱ κατὰ τὴν Ἀσίαν ὑπὸ βασιλεῖ ὄντες *those in Asia subject to the king.*

Κατὰ τὸν expresses therefore every modification of time, place, and relation, resulting from the ideas themselves, e. g.

οἰκοῦσι κατὰ κώμας *they dwell in villages (vicatim)*

ἐσκήνουν κατὰ τάξεις *they encamped in divisions.*

ταῦτα μὲν ἐγένετο κατὰ τὴν νόσον *this happened during the disease.*

κατὰ ταύτην τὴν διαφορὰν ὄντων Λακεδαιμονίων πρὸς τοὺς Ἀθηναίους *the Lacedemonians being at this variance with the Athenians.*

αἱ κατὰ τὸ σῶμα ἡδοναί *corporeal pleasures.*

κατὰ πάντα τετρῦχονται *they are in every thing exhausted.*

Very often is κατὰ used to express the Latin *secundum*, according to, e. g.

κατὰ τοῦτον τὸν λόγον ἄμεινόν ἐστιν οὕτως *according to this discourse it is better thus.*

κατὰ Πλάτωνα *according to Plato.*

κατὰ τὴν κάθετον *according to the plumb-line.*

ποιήσω κατὰ τὰ τοῦ βασιλέως γράμματα *I will act according to the rescript of the king.*

δεῖμαι αὐτοῦ κατὰ πάντα τρόπον *I have need of him in every way.*

REM. 5. The preposition ὥς must not be confounded with the adverb or conjunction ὥς. It signifies *to*, in reply to *whither?* and always refers to *persons*; e. g.

εἰσῆλθεν ὥς ἐμέ *he came in to me.*

259 ἀνηχθῆσαν ὥς βασιλεῖα *they travelled to the king.*

This preposition never enters into composition with a verb.

REM. 6. The case after the preposition is sometimes omitted, when it would require to be repeated from what precedes; the preposition thus used stands adverbially. In prose the Greek language permits this only with πρὸς, as καὶ πρὸς, πρὸς δέ, *moreover, and further, besides.*

REM. 7. That prepositions in the *anastrophe*, that is, with change of accent, sometimes follow their case, and sometimes stand for the compounds with εἶναι has already been observed above in § 117. 2.

REM. 8. Prepositions in composition have in general their original signification. The compounds of ἀντί, however, have mostly the signification *against*, as ἀντιτάττειν *to array against*, ἀντιλέγειν *contradict*; those of ἀνά *to ascend*, and those of κατὰ *to descend*, as ἀναβαίνειν, καταβαίνειν.

Of significations more or less remote from the primitive meaning of the word, the following deserve remark, viz.

ἀμφι- with the idea of *two sides*, as ἀμφίβολος *equivocal*, ἀμφίστομος *opening on both sides*.

ἀνα- means often *back*, as ἀναπλεῖν *to sail back*.

δια- acquires the idea of the Latin *dis*, *apart*, as διασπᾶν *to sunder*, διαξενγνύειν *disjungere, to separate*.

κατα- most frequently has the idea of *completion*, as καταπράττειν *perficere, to accomplish, to fulfil*; στρέφειν *to turn*, καταστρέφειν *to turn around*; πρῆναι *to burn*, καταπρῆναι *to consume*. Hence it has come to express the idea of *destruction*, as κατακυβεύειν τὴν οὐσίαν *to waste a fortune at dice*. In both cases it corresponds to the Latin *per* in composition.

μετα- is used to express the idea of *change* and *transposition*, (the Latin *trans*), as μεταβιβάζειν *to bring to another place*, μετανοεῖν *to change opinion, to repent*.

παρα- from its signification of *praeter* in some compounds implies *failure*, and *falsety*, as παραβαίνειν τοὺς νόμους *to break the laws*, παρορᾶν *to overlook*, παράσπονδος *a violator of truce, (σπονδαί.)*

§ 149. NEGATIVES.

1. The Greek language has two simple negatives, οὐ and μή, from which all the more qualified negatives are formed by composition. Every proposition, however, containing one or more of these qualified negatives is, in general, affected in the same way as if the simple negatives only, of which it is compounded, occurred in it. Every thing therefore, about to be affirmed of οὐ, holds equally of οὐδέ, οὐδεῖς, οὐδαμῶς, &c. and the same with respect to μή, μηδεῖς, &c.

2. But between οὐ and μή and their respective compounds, there is a total difference of use, which requires for its comprehension an exact observation of the classical writers; but of which the foundation is as follows.

a) Οὐ is the direct independent negation, which utters, without reference to any thing else, the judgment or decision of *denial*; as οὐκ ἔσθ' ἔλω *I will not*, οὐ φιλῶ *I love not*, οὐκ ἀγαθὸν ἔστιν, οὐδεῖς παρῆν &c. A direct negation of this kind can never be expressed by μή or its compounds. Such a denial may, however, be expressed as uncertain, as οὐκ ἂν βουλοίμην *I would not wish*; or

it may be interrogatively expressed, as *διὰ τι γὰρ οὐ παρῶσσι*; *why is he not present?*

b) *Μή*, on the other hand, is uniformly a *dependent negative*. It is therefore used in all propositions where the negation is represented not as a fact, but as something dependent on the conception of a subject. It is accordingly the necessary particle in negative conditions and premises, as *οὐ λήψομαι, εἰ μή σὺ κελεύεις*. And thus *μή* is always used with *εἰ, ἴαν, ἥν, ὅταν, ἐπειδάν, ἕως, ἂν, &c.* since all these represent a fact, not as such, but as a supposition or assumption. On the other hand *ἐπεὶ, ἐπειδή*, (*since, after that*), take *οὐ*, because they always refer to actual facts, as *μή με κτεῖν, ἐπεὶ οὐχ ὁμογαστριος Ἕκτορος εἰμι, kill me not, as I am not the brother of Hector*. HOMER. Dependent also is every proposition implying *design*; and hence *μή* is used after *ἵνα, ὥς, ὅπως, ὥστε*, whenever these particles have that import.

c) *Μή*, without any such particle, and standing by itself, expresses *design, wish, prayer, prohibition*, in cases, where the Latins use *ne* and not *non*.

d) In the multitude of cases, in which *μή* is used after relatives, with infinitives, and participles, it is commonly easy to point out the *dependent or conditional* character of the negation.

3. When *μή* expresses a *wish*, it has always the optative, as *μή γένοιτο, μή ἴδοις τοῦτο*. In *negative prayers and commands*, it takes the present tense or the aorist, according as the action is conceived of as permanent or momentary, (which however is often arbitrary, according to § 138. 5.) with this rule, viz. That with the *present* it takes only the *imperative* mode, with the *aorist* only the *subjunctive*, as *μή με βάλλε, or μή με βάλης*.

4. The expression of a fear, which is positive in English, is made negatively in Greek as in Latin, *δέδοικα μή τι πάθῃ, vereor ne quid accidat illi, I fear lest somewhat befall him*.

It is obvious from § 140. 2, 3, that this subjunctive in connection with the past time and in dependent clauses passes into the optative.

REM. 1. Sometimes the verb, which expresses the fear or the warning, remains in the idea, and *μή* in this case makes of itself a proposition, e. g.

μή τοῦτο ἄλλως ἔχῃ I fear lest this be otherwise.

5. *Μή* is often only an emphatic particle of interrogation (whose negative quality is extinguished), somewhat stronger than *μῶν*, as *μή δοκεῖ σοι τοῦτο εἶναι εὐηθές; does this seem to thee foolish?*

On the other hand, *οὐ* is the negative question, when the asker wishes to be understood as affirming the proposition; as *οὐ καὶ καλὸν ἐστὶ τὸ ἀγαθόν*; *is not the good also fair?* This question expects *yes* in reply; while the question by *μή* commonly expects *no*.

6. When to a proposition already negated, other conditions of a general nature are to be attached, such as *ever*, *any body*, *any where*, it is usual to do this by compounds of the same negative term, e. g.

οὐκ ἐποίησε τοῦτο οὐδαμοῦ οὐδεὶς *no man has any where done this.*

τᾶλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει. PLATO.

Thus also to the negation of the whole is attached, in the same sentence, the negation of the parts, e. g.

οὐ δύναται οὐτ' εὖ λέγειν οὐτ' εὖ ποιεῖν τοὺς φίλους.

So that two negatives do not (as in Latin) cancel each other. On the contrary they strengthen each other.

REM. 2. To this last principle there are some exceptions deserving of note, as the phrase *οὐδεὶς ὅστις οὐ* (*nemo non*); e. g.

οὐδεὶς ὅστις οὐ ποιήσει *nemo non faciet*, *there is no one who will not do this.*

οὐδενὶ ὅτῳ οὐκ ἀρέσκει *nemini non placet.*

§ 150. OF SOME OTHER PARTICLES.

1. The use of the particles in Greek is so various and in part so difficult, that the most important will here be given.

ὥς, as a relative adverb, has the following significations, viz.

1) *as*, *so as*, *as if*; hence 2) of time, as *ὥς δὲ ἦλθον*, *ὡς παρῇν* *as I came, he was not present.* 3) It strengthens the superlative, particularly in adverbs, as *ὥς τάχιστα* *as quick as possible*, and of some adverbs, the positive, as *ὥς ἀληθῶς* *certainly.* 4) *about*, as *ὥς πεντήκοντα* *about fifty.*

As a conjunction, it signifies 1) *that*, as *πάντες ὁμολογούμεν, ὥς ἡ ἀρετὴ κράτιστόν ἐστι.* 2) *in order that*, with the subjunctive, optative, or future indicative. 3) *so that*, with the infinitive, (commonly *ὥστε*.) see § 141. 4. 4) *inasmuch as*, (see § 146 Rem. 5.) 5) *quippe, for*, as *κράτιστον ἔσται*

συγχωρῆσαι, ὡς σὺ δοκεῖς οὐκ ἀφήσειν με, *it will be best for me to yield, for it appears that thou wilt not give me up.*

For the preposition ὡς see § 148 Rem. 5.

ὥς with the accent (see § 116. 4) for οὕτως, is very common with the poets, particularly the Ionics. In prose it is chiefly used only in the phrases καὶ ὥς and even thus, and its opposite οὐδ' ὥς nor thus.

ὅπως, as an adverb, means *as*; as a conjunction, *in order that*.

ἵνα, as an adverb, *where*; as a conjunction (§ 140. 2) also *in order that*, as ἵνα τι *wherefore?* as it were 'in order that what? [should happen].'

ὥστε *so that*, commonly with the infinitive (§ 141. 4 and § 133 Rem. 2.) With the other modes it means the same, but may be rendered *therefore, itaque*.

ὅτι, used before words quoted without change, as ἀπεκρίνατο, ὅτι βασιλείαν οὐκ ἂν δεξαίμην, *he answered—I will not &c.*

ὅτι also signifies *because*, elliptically for διὰ τοῦτο ὅτι, or the abbreviation of this phrase, *διότι*. It strengthens all superlatives, like ὥς, as ὅτι μέγιστος *as great as possible*, ὅτι μάλιστα, &c.

τοῦνεκα (this is an epic form) *therefore*. Οὐνεκα 1) *wherefore*. 2) as a conjunction, *because*, (for τοῦ ἕνεκα, οὐ ἕνεκα.) εἰ *if*; in the indirect question, *whether*, (see § 140. 5.)

After θαυμάζω and some other verbs of the affections, εἰ should properly signify *if*, and be used of doubtful things; but Attic caution, unwilling to assert too positively, uses this conjunction, not for probable things only, but even for those which are entirely certain, and so it stands for ὅτι, e. g.

Σωκράτης ἐθαύμαζεν, εἰ μὴ φανερόν αὐτοῖς ἔστιν, ὅτι οὐ δυνατόν ἔστι τοῦτο (*he wondered that—*).

εἰ καὶ with the indicative, *although*. On the other hand, καὶ εἰ and καὶν εἰ, unless, *even if*.

εἴτις, εἴτι, properly *if any one, if any thing*. This word, however, is used as wholly synonymous with the pronoun ὅστις, for great emphasis, as ἐφ' ἑαυτὸν εἴτι χρησίμων ἦν ἐν τῷ πεδίῳ. εἰ γὰρ is an optative exclamation, for which we otherwise find εἶθε, *O that!*

ἐπεὶ *after, then*. 2) *quoniam, since*, Fr. *puisque*. Before questions and imperatives, it has the force of *for*, as ἐπεὶ πῶς ἂν διακρίνομεν αὐτό *for how then could we distinguish it?* ἐπεὶ θέασαι αὐτὸς *for see yourself &c.*

ὅπου *where*. 2) as a conjunction, *quidem, since*.

ἂν (poetically κέ, κέν) see § 140. 7 seq.

ἔαν, ἦν, ἄν—ὅταν, ἐπειδάν, see *ibid*.

ἐάν, particularly after verbs that signify *to investigate, to see,*

has the force of the Latin *an* ; as σκόπει εἰς ἱκανὸν ἢ *see if it be adequate.*

ἢ *or*, which signification it always retains in questions, e. g.

οὕτως ἐστὶν ἢ οὐκ οἶει ; *is it so ? or thinkest thou not ?*

τί τοῦτ' ἐρωτᾷς ; ἢ οὐ δῆλον, ὅτι—*why dost thou ask this ? or is it not plain, that— ?*

In comparisons it signifies *than, quam*, e. g.

σοὶ τοῦτο μᾶλλον ἀρέσκει, ἢ ἐμοί, *this pleases thee better than me.*

Wholly different is

ἢ whose original signification is *certainly*, but which is commonly only a sign of interrogation *num ?*

καὶ and τέ have the same significations in reference to each other, as *et* and *que*. When τέ precedes καὶ, the former signifies *not only*, the latter *but also* ; e. g.

αὐτὸς τε τυραννος ἐγένετο, καὶ τοῖς παῖσι τὴν τυραννίδα κατέλειπε.

καὶ and δέ in one clause (but separated from each other in prose) signify *and also* ; e. g.

νῦν περὶ ψυχῶν τῶν ὑμετέρων ἐστὶν ὁ ἀγὼν καὶ περὶ γυναικῶν δέ καὶ τέκνων *the contest is now for your own lives and also for your wives and children.*

δέ *but*, has by no means always a *disjunctive* signification. In most cases it is merely a *particle of transition* to something else, where in English either simply *and*, or nothing whatever is used. For the Greeks use it, where no other particle could be used, to avoid the entire want of connexion between two sentences.

μὲν and δέ are two particles referring to each other, of which the same may be observed as of δέ alone. They form a connexion like that of *indeed—but*, but are continually employed in Greek, where no such opposition of ideas is intended, as would be expressed in English by *indeed* in the protasis and *but* in the apodosis of a sentence. Nay, it is not unusual in the Greek, for a section or even a book to end itself thus, καὶ ταῦτα μὲν οὕτως ἐγένετο. In which case, the following section or book would begin τῇ δ' ὑστεραίᾳ *on the next day.*

The mode of division by ὁ μὲν—ὁ δέ, or ὁς μὲν—ὁς δέ, 264 which has its origin in this opposition of particles, has been treated above, § 126. Similar modes of division are formed by aid of the adverbs united with the same particles ; and not only are the demonstrative and relative forms, but even the indefinite, thus used ; ποτέ μὲν—ποτέ δέ, *now—now, or at this time—at that.* So also τότε or ὅτε (for τότε and ὅτε) and τῇ μὲν—τῇ δέ, or πῇ μὲν—πῇ δέ, ἐνθα μὲν—ἐνθα δέ &c. With respect to all such constructions, it may be observed, that ὁ μὲν, ὁ δ' οὐ, sometimes stands alone without a verb, with

reference to a preceding proposition, in which case the μέν contains a kind of affirmation in itself; e. g.

πάντας φιλητέον, ἀλλ' οὐ τὸν μέν, τὸν δ' οὐ, *all are to be loved, and not this one, indeed, but that one not.*

παρήσαν οὐχ ὁ μέν οὐδ' οὐ, ἀλλὰ πάντες, *they were present, not this one to be sure, and that one not, but all.*

οὔτε and μήτε,

οὐδέ and μηδέ. Both these forms express negation in connexion, and correspond to the Latin *neque*. They signify 1) *and not*.

2) *οὔτε* or *μήτε* repeated *neither—nor*.

The forms οὐδέ μηδέ signify also 1) *nor*, 2) *not even*, which last signification they uniformly have, in the middle of a clause.

ἀλλὰ is δέ strengthened. It is often used emphatically where no single corresponding word in English can be given.

γάρ *for*, always follows other words, like the Latin *enim*. It has an extensive elliptical use requiring a reference in idea to small phrases, such as “I believe,” or “no wonder,” understood.

οὖν *therefore*, follows other words. Of οὖν appended (as *ὅστις-οὖν*, &c.) see § 80. 1. and § 116. 7. Here are to be remarked the following, viz.

1) οὐκοῦν properly an interrogative of inference, as οὐκοῦν εὔηδες τοῦτο; *is not this then foolish?* Often, however, the interrogative force and with it the negation vanishes, and οὐκοῦν is to be translated simply *therefore*, and begins a clause.

2) οὐκ οὖν is the strengthened negation. In the signification *therefore not* (without a question,) it is better to write οὐκ οὖν.

αὖ *again*. 2) *on the other side*, *vice versa*. 3) *farther, then too*.

πρὶν *before*, is a comparative in signification, and therefore, when it refers to another proposition, takes the particle ἢ, commonly with an infinitive, as πρὶν ἢ ἐλθεῖν ἐμέ *before I came*. The ἢ however is often omitted, and πρὶν becomes itself a conjunction, πρὶν ἐλθεῖν ἐμέ. But πρὶν ἂν ἐλθῶ refers to the future.

νῦν δὴ *just now*, and with preterites *just before*.

πῶ and πώποτε glance at past time, and commonly stand with negatives; οὐπῶ, μὴπῶ *not yet*; οὐδεπώποτε, μηδεπώποτε, *never yet*; from which negatives, however, they may be disjoined by other intervening words. The idea *thus far, hitherto*, prevails in all these phrases. Thence οὐδέποτε means *never* in general, and in reference also to the future; οὐδεπώποτε *never*, only in reference to the past.

ἔτι alone signifies *yet, farther*; and with the negatives οὐκέτι, μηκέτι, *no more, no longer*.

μᾶ and *νῆ* are particles of *obtestation*, always governing the accusative of the object sworn by, as *νῆ Δία* by *Jupiter*. *Νῆ* is always an affirmative oath; *μᾶ*, on the contrary, is attached both to affirmative and negative obtestations, as *ναὶ μὰ Δία*, and *οὐ μὰ Δία*. When, however, it stands alone, it is negative, *μὰ Δία*, no, *by no means*.

2. These and other particles have an extensive use, which must be learned by individual observation. The older grammarians speak of *expletive particles*; but an *expletive use* of particles is the most that should be assumed. There are, in all languages, particles conveying shades of meaning so delicate as to prevent a translation, but not imperceptible to the skilful reader. The Greek language is preeminent for particles of this kind; and though their force must be left to be learned by careful study, the following observations may be of use.

γέ (enclitic) properly signifies *at least*, in which sense *γούν* is more common. Besides this, it is almost always used whenever a single object or a part is named with reference to the whole or a greater number. For this reason it is often appended to *ἐγώ* (*ἐγώγε*), whereby the individual thinks of himself in distinction from the mass, as it were, *I for my part*. It may often be translated by *certainly*.

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ᾤα never stands at the beginning of the clause. It means, 1) and most frequently *therefore*; 2) where it appears expletive, it has a shade of meaning like *in the nature of things, of course, ex ordine, rite*. Hence it serves to mark the transition to an expected proposition. 3) After *εἰ, ἔάν*, it signifies something like *perhaps*.

The interrogative *ᾤα*, always placed at the beginning of the clause, signifies *num?*

τοί (enclitic) is properly an ancient form of the dative for *τῷ* and means *in consequence of*, which signification, though it has vanished in the single word, remains in composition, as *τοιγάρ, τοιγαροῖ, τοιγαροῦν*. *Τολύ* is used when in a conclusion or inference an idea like *and now I say further, but now*, is introduced. The *τοί*, which stands alone, retains the power of strengthening or rendering emphatic.

καίτοι and *certainly*. 2) and *doubtless, and yet, indeed*. 3) *although*.

μέγτοι *certainly*; hence 2) *but, however*, a stronger expression of *δέ*.

δῆ properly *now*, for which *ἤδη* is commonly used; whence it is used in various ways to strengthen the power of a phrase,

as ἄγε δὴ *come on then*, τί δὴ *what then?* After relatives, as ὅστις δὴ, ὅπου δὴ,* it adds generality to the *ever*; *whosoever, wheresoever*.

μήν a confirmative particle *truly*. 2) But certainly, however, and γέ μήν *certainly but*. It is therefore also a strengthened δέ. Καί μήν *immo, yea*, and in contradiction *atqui, and yet*.

After interrogatives, which follow a negative of the interlocutor, μήν is used to signify *then*, as πότε μήν; *when then?* τίς μήν; *who then?* (that is, *who else?*) τί μήν; *why not?*

ἦ μήν is the common form of swearing or asseveration, sometimes with the indicative, e. g.

ἦ μήν ἐγὼ ἐπαθὼν τοῦτο *I protest that I suffered this*.

267 Sometimes with the infinitive, depending on other verbs; e. g.

ὄμνυμι, ἦ μήν δώσω *I promise solemnly to give*.

ὑπέδεξατο ἦ μήν μὴ ἀπορεῖν αὐτοὺς τροφῆς *he promised solemnly that they should not want food*.

οὐ μήν *but not*; 2) a negative asseveration corresponding to the affirmative ἦ μήν.

νῦν, νῦν (short and enclitic, except in the Ionic dialect used only in the poets,) properly synonymous with νῦν, more commonly, however, equivalent to οὖν *now, therefore*.

πέρ (enclitic) *altogether*; hence ὥσπερ properly means *altogether as*; καίπερ *although indeed*, in which sense πέρ alone often stands.

ποτέ (enclitic) *ever*; in questions it has an expression of admiration, as τίς ποτέ ἔστιν οὗτος *who may this be?*

πού (enclitic) *any where*; 2) *perhaps*.

§ 151. VARIOUS PHRASES.

ἀλλ' ἢ *nisi, except, but*.

ὅτι μὴ after a negation *except, but*.

μήτι γέ *nedum*.

οὐχ ὅτι and μὴ ὅτι, οὐχ οἶον, οὐχ ὅσον and οὐχ ὅπως. All these phrases have, in the main, the same signification. Originally a verb was omitted with the negation, as οὐ λέγω *I say not that*, &c. or μὴ ὑπολάβης *think not that*, &c.

a) If another proposition follow with ἀλλά, all the phrases just given signify *not only*.

b) If ἀλλ' οὐδέ (but not even), they all mean *not only not*.

c) If the other proposition precedes, and οὐχ ὅτι, &c. follow, it means *not to mention, nedum*.

* Usually written separate; but, when πότε is added, more commonly as one word. See § 80 Rem. 1. and § 116. 7.

ὅσον οὐ or ὅσονοῦ, *tantum non*, nearly, almost, as τὸν μέλλοντα καὶ ὅσονοῦ παρὸντα πόλεμον *the approaching and only not existing war*.

ὅσος, in θαυμαστὸν ὅσον, resembles the Latin *mirum quantum*, i. e. *so much that it is to be wondered at*, i. e. *very much*. In like manner, it precedes or follows superlatives of quantity, as πλείστω ὅσα or ὅσα πλείστα, *quamplurima*, as many as possible.

ἀνθ' ὧν stands (according to the rule in § 144. 5) for ἀντὶ ἐκείνων ᾧ, as λαβὲ τοῦτο, ἀνθ' ὧν ἔδωκας μοι, *take this in return for what you gave me*. It is also used for ἀντὶ τοιούτου ὅτι *for that*, as χάριν σοι οἶδα, ἀνθ' ὧν ἦλθες *I thank thee for that thou camest*. In like manner,

ἐφ' ᾧ properly stands for ἐπὶ τούτῳ ᾧ, commonly, however, for ἐπὶ τούτῳ ὡς, and since ἐπὶ with the dative carries an intimation of connexion (§ 148 Rem. 4.) ἐφ' ᾧ signifies *under the condition that*; as λέξω σοι, ἐφ' ᾧ σιγήσεις *I will tell thee, on condition thou keep it secret*.

ἐφ' ᾧτε is, in like manner, used for ἐπὶ τούτῳ ὥστε. It has, however, commonly an infinitive with it; e. g.

ῥετέθησαν ἐφ' ᾧτε σιγγράψαι νόμους *they were chosen on the condition that they should make laws*.

ἔστε (not ἔς τε, for it stands for ἔς ὅτε) *till, so long as*.

οἷος, before an infinitive, so constructed that, &c. e. g.

οἱ πρόσθεν ὀδῶντες πᾶσι ζώοις οἷοι τέμνειν εἰσὶν, οἱ δὲ γόμῃοι οἷοι παρὰ τούτων δεξάμενοι λεαίνειν, *so constructed as to cut—as receiving from them to grind*.

οὐ γὰρ ἦν οἷος ἀπὸ παντός κερδαίνειν *he was not one calculated to profit by any thing*.

οἷός τε (or οἷόστε, οἷόστε) means, of persons, *able*; of things, *possible*, e. g.

οἷόστε ἐστι πάντ' ἀποδείξαι *he is able to manifest every thing*.

ἀλλ' οὐχ οἷόντε τοῦτο *but this is not possible*.

τάλλα, for τὰ ἄλλα, in other respects, i. e. *for the rest, else*, as ἔστιν ἄπαις, τὰλλα εὐδαιμονεῖ *he is childless, but, in other respects, happy*; hence

τά τε ἄλλα—with καὶ in the following clause, as in other things—so, particularly, in this; e. g.

τά τε ἄλλα εὐδαιμονεῖ, καὶ παιδῶς ἔχει κατηκόους αὐτῷ *as in other things he is prosperous, so particularly in having dutiful children*. (Compare καὶ and τέ in the preceding section.)

Hence is formed the elliptical phrase τὰ τε ἄλλα καί, which means strictly *among other things also*; but which is to be translated, in an especial manner.

ἄλλως τε καὶ — signifies also especially.

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τοῦναντίον, τὸ λεγόμενον, and other parenthetical phrases, see in § 131 Rem. 4.

καὶ ταῦτα and in addition to this, as τηλικαύτην παρθένον ἐν κεφαλῇ ἔθρεψας, καὶ ταῦτα ἐνοπλον *hast thou had such a virgin in thy head, and that armed?*

αὐτῷ, αὐτῇ, &c. with the omission of σύν, signify together with; e. g. ἀπώλοντο αἱ νῆες αὐτοῖς ἀνδράσιν *the ships were destroyed, with their crews.*

πρὸ τοῦ, better προτοῦ *before, formerly*, for πρὸ τούτου τοῦ χρόνου.

τοῦ λοιποῦ (sc. χρόνου) *henceforth*, τὰ λοιπόν, or λοιπόν *from this time forward.* (Compare § 132. 5. c.)

πολλοῦ δεῖ, impersonal, *it wants much thereto*; for which is found also πολλοῦ δέω, *I am far from* e. g. λέγειν τοῦτο *saying this.* Very often the infinitive absolute (see § 141 Rem. 2) is used, πολλοῦ δεῖν as *it were so that it is far from*, i. e. *certainly not*, as τοῦτο γὰρ πολλοῦ δεῖν εἶποι τις ἂν *for no one certainly would say that.*

So too, for the opposite idea, use is made of μικροῦ or ὀλίγου δεῖ, δέω, δεῖν, to express *non multum abest quin, nearly*; as ὀλίγου δέω εἰπεῖν *I could almost say.* Ὀλίγου or μικροῦ is often found alone in this sense.

περὶ πολλοῦ ἐστὶ μοι or περὶ πολλοῦ ποιоῦμαι or ἡγοῦμαι *I greatly prize, it is highly important to me that*; so also περὶ πλείονος, περὶ πλείστον, and, for the opposite idea, περὶ μικροῦ &c.

μᾶλλον δέ standing alone must always be translated *or rather.*

μάλιστα μὲν (in reference to the following εἰ δέ μὴ) *it were best if possible*, as καταγινώσκετε αὐτοῦ μάλιστα μὲν θάνατον, εἰ δέ μὴ, αἰτινυγίαν, *condemn him, it were best to death, if not, to perpetual exile.*

ὥφελον (in writers not Attic ὄφελον) *I should have*; hence it acquires an optative sense, partly alone, as μήποτ' ὥφελον ποιεῖν *O that I had never done it!* partly with ὥς or with εἴθε, εἰ γάρ, *O that, utinam*, e. g.

ὥς ὥφελες παρεῖναι *O hadst thou been present.*

εἰ γὰρ ὥφελον θανεῖν *O that I had died.*

ἀμέλει *heed not*; hence doubtless, certainly.

ἐστί stands before relatives of all kinds; thus ἔστιν ὅτε *est cum* i. e. *sometimes*, ἔστιν ὅς *est qui, some one.* It even stands thus before a plural; e. g.

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καὶ ἔστιν οἱ αὐτῶν ἐτιτρώσχοντο *and some of them were wounded.*

ἔστιν οἷς οὐχ οὕτως ἔδοξεν *there are some, to whom it seemed not thus.*

This phrase was then regarded altogether as one word, as

εἰ γὰρ ὁ τρόπος ἔστιν οἷς δυσαρεστεῖ *for if the manner displease some.*

κλέπτειν δὲ ἐφῆκεν ἔστιν ἃ *he permitted to steal certain things.*

οὕςπερ εἶδον ἔστιν ὅπου *which I have somewhere seen.*

ἔστιν οὕστινας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ; *hast thou admired some men for their wisdom?*

ἔστιν, ἔξεστιν, ἔνεστι, πάρεστι, πράττειν (with the dative of the person or universally) all signify *it is lawful*. More accurately considered, however, ἔνεστιν refers to the physical possibility, *it is possible*; ἔξεστιν to the moral possibility, *it is lawful*; ἔστιν is both the one and the other, as is also παρ-
έστιν, with an expression, however, of *ease*.

ὥς ἔνι, in this phrase ἔνι according to § 113. 2, stands for ἔνεστιν *it is possible*; hence with superlatives ὥς ἔνι μάλιστα *as much as possible*.

ὥς ἔπος εἰπεῖν *so to say*.

ἐν τοῖς, when these words precede a superlative, they signify *omnium, among all, before all, &c.*

ἐν τοῖς πρῶτοι παρήσαν οἱ Ἀθηναῖοι *the Athenians were present before all others.*

τοῦτο ἐγὼ ἐν τοῖς βαρύτερα ἂν ἐνέγκαιμι *I should feel this more severely than all others.*

ἐν τοῖς πρώτῃ παρεγένετο *she arrived before all the others.*

These phrases are to be supplied by a participle, as ἐν τοῖς παροῦσιν ἐν τοῖς βαρέως φέρουσιν αὐτό.

οἱ ἀμφὶ or οἱ περὶ with an accusative, as οἱ ἀμφὶ Ἀνυτον, commonly signifies not only those with or about Anytus, but *Anytus and his company*; οἱ ἀμφὶ Θαλήν *Thales and his school*. The Attic writers even use this phraseology in some cases, when a single person only is spoken of; but always with some uncertainty, whether it be one or more.

μεταξύ among, between. This particle is placed as an adverb before a participle, as follows.

μεταξύ περιπατῶν *while he was walking.*

μεταξύ δειπνοῦντα ἐφόνευσεν αὐτόν *he killed him while at 271 supper.*

ἔχειν, with an adverb, means *to be*; e. g.

καλῶς ἔχει *it is well.*

ὥς εἶχε *as he was.*

Sometimes with a genitive of specification; e. g.

ὥς εἶχε μορφῆς *(in person).*

ὥς ταχοῦς εἶχον, εἶποντο *they followed, with what swiftness their nature admitted.*

So too before prepositions; e. g.

ἀμφὶ τὴν καμινον ἔχω τὰ πολλά *I am commonly at the stove.*

οἱ ἀμφὶ γῆν ἔχοντες *husbandmen.*

APPENDIX ON VERSIFICATION.

- 272 1. To the full understanding of what follows, it is necessary to make a remark on the different sorts of verse and their connexion with the dialects.

All the varieties of Greek verse proceed originally from these three sorts, viz.

The *Epic* or narrative.

The *Lyric* adapted to singing.

The *Dramatic*.

3. Each of these different sorts of poetry appropriated to itself in its perfection, one of the Grecian tribes. The Epic attained its highest cultivation among the Ionians, the Lyric among the Dorians and Eolians, the Dramatic among the Attics. Hence it was, that each of these sorts of verse, in language, metre, and musical character, united the character and more or less of the dialect of the tribe to which it belonged, with the peculiarities which it possessed in its own nature. See § 1. 9 seq.*

- 273 3. What particularly deserves notice in respect to the metre and poetical quantity, is, that the epic dialect inclines more to *softness*, and, in order to bring the narration more easily under the restraints of verse, to *freedom* in the forms and pronunciation of words. On the other hand, dramatic poetry, particularly the comedy, having its origin in the language of real life, confines itself more closely to received forms, and of consequence to the language and pronunciation of the Attic tribe, of which few sacrifices

* It is here to be remarked, that when we speak of dramatic and Attic poetry, we allude principally to the Iambic and Trochaic portions of the drama, in which the proper dramatic dialogue is contained. The remaining portions belong more or less—the choral songs wholly—to lyric poetry.

are made to the metre. The lyric poetry in this respect approaches nearer to the epic, from which, as the mother of all Greek poetry, it derived a considerable part of its poetical language and phraseology, uniting them, however, with the rougher and harsher peculiarities of the Doric dialect, and thus exempting the melody of the song from the monotony of narrative poetry.

Versification.

4. The alternation of long and short syllables is called *Rhythm*. Inasmuch as this alternation is ascertained by certain laws regulating it by measure, it is called *Metre*. And a single portion, which can be embraced at once by the ear, as a metrical whole, is called a *Verse*.

5. Verses are divided into smaller metrical portions called *Feet*, of which the following are the most common.

Spondee	(— —)	δούλους.
Trochee	(— υ)	δούλος
Iambus	(υ —)	λόγους
Pyrrhic	(υ υ)	λόγος
Dactyle	(— υ υ)	τύπτετε
Anapæst	(υ υ —)	λέγεται
Tribrachys	(υ υ υ)	λέγετε.

REM. 1. In the examples here used, each word constitutes a foot; but verses are measured by feet, of which the beginning and end may be in the middle of words.

6. In measuring feet and verses, the short syllable is assumed as the *unit*, and the long syllable is regarded as double the short. Every such unit is called a *time* or *mora*; so that the Tribrachys is equally long with the Trochee and Iambus, and the Spondee equally long with the Dactyle and Anapæst.

7. The length and shortness of the syllables is ascertained by the rules given in the grammar under the head of *Prosody* (§ 7), to which may be added, for metrical use, the following principles.

a) Position takes place even between two syllables belonging to words in immediate succession; and this without exception,

when the two consonants are also divided between the words, the one belonging to the former and the other to the latter; as in *λόγος καλός*, *γος* is long by position in consequence of the *κ*, which follows it. In respect, however, to that position, where a short vowel closes a word, and the two consonants or a double consonant begin the next word, the usage fluctuates.

b) *Mutes* before *liquids* (see under Prosody § 7. 9, 10,) produce position in the Ionic dialect. This position, therefore, generally lengthens the syllable in the *epic* language; while, on the other hand, a short vowel before the mute and liquid is always short in *dramatic poetry*.

c) The long vowel and diphthong at the end of a word, when the next begins with a vowel, lose their natural length, for the most part, in the *epic* and *lyric* languages, and become short, except when the *stress* falls upon them, as

ἐπλεῦ ἄριστος ἔσσεταῖ αλγος
σοφῶτερῳ ἁλλων.

In Attic poetry this case could not occur, see below, no. 8.

REM. 2. In a few words, particularly in *ποιεῖν*, the diphthong in the middle of a word before a vowel is short. See the example below, no. 17.

d) In most species of poetry the last syllable of the verse is common; that is, the long syllable may be used, though the foot require a short one, and the reverse.

8. With one or two exceptions, the *Hiatus* is wholly forbidden in Attic poetry.* In the other dialects, it oftener occurs, particularly before certain words.† The long vowel, at the end of a word, does not constitute a hiatus in the *epic* language, but is merely made short, according to no. 7. c.

9. In all kinds of poetry, it is common for two vowels to be written at length, which in scanning are to be read in one syllable.

* See *Hiatus* and *Crisis*, § 28. 2.

† This is particularly the case with the pronoun *ἐ*, also with *ιδεῖν*, *ἔργον*, *ἄναξ*, &c. from which has been inferred, that in the ancient language they had a stronger breathing at the commencement, probably a digamma, see § 6 Rem. 2. and the appendix on the *Digamma* below.

ble, as a crasis, a contraction, or an elision; as $\mu\eta\ \acute{o}\upsilon$, and the last syllables of $\tau\epsilon\acute{\iota}\chi\epsilon\alpha$, $\pi\acute{o}\lambda\epsilon\omega\varsigma$, $\Pi\eta\lambda\eta\gamma\acute{\iota}\acute{\alpha}\delta\epsilon\omega$, &c. This is called by the Greek grammarians a *Συνίλησις* or *Συνεκρώνησις*.

10. In some sorts of verse, a syllable sometimes remains at the end, when the verses have been divided into feet. Such a syllable is called *Catalectic*. A verse whose laws require such a syllable instead of a full foot at the end, is called a *catalectic* verse. If the syllable be regarded as superfluous, the verse is called *hyper-catalectic*.

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The kinds of Verse.

11. The most common kinds of verse are those which consist of the frequent repetition of one and the same foot; and among these the *dactylic*, the *iambic*, the *trochaic*, and the *anapaestic* verse are the most familiar.

12. The best known among the dactylic verses is the hexameter, of which *epic* or *heroic* poetry avails itself in unbroken succession to the exclusion of every other kind of verse. It consists of five dactyles and a spondee.

— υ υ | — υ υ | — υ υ | — υ υ | — υ υ | — —

Instead of either of the *four first* feet a spondee may be used, and in consequence of the last syllable of every verse being common (agreeably to no. 7. d) a trochee may stand instead of the last foot; e. g.

1 *Κλῦθί μεν, Ἀργυρότοξ', ὃς Χρῦσιν ἀμφιβέβηκας*

2 *Κίλλαν τε ζαθέην, Τενίδοιό τε ἴφι ἀνάσσεις,*

3 *Σμινθεῦ, εἵποτέ τοι χαρίεντι ἐπὶ νηὸν ἔρεψα,*

4 *Ἡ εἰ δὲ ποτέ τοι κατὰ πτόνα μηρᾶ ἔκηα*

5 *Ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ*

6 *Τίσσιαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.*

1 — υ υ | — υ υ | — — | — — | — υ υ | — υ
2 — — | — υ υ | — υ υ | — υ υ | — υ υ | — —
3 — — | — υ υ | — υ υ | — υ υ | — υ υ | — υ
4 — — | — υ υ | — υ υ | — υ υ | — υ υ | — υ
5 — — | — — | — υ υ | — — | — υ υ | — —
6 — — | — υ υ | — υ υ | — υ υ | — υ υ | — υ

REM. 3. Sometimes, instead of the dactyle in the fifth place, a spondee is admitted, and such a verse is called *Spondaic*; e. g.

276 *Ἀκροτάτῃ κορυφῇ πολυθείραδος Οὐλύμποιο*
 — υυ | — υυ | — υυ | — υυ | — — | — υ
 or
Βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶψα
 — υυ | — — | — υυ | — — | — — | — υ

13. The *dactylic pentameter* consists of two halves united by a final syllable, each of which halves contains two dactyles and a catalectic syllable, e. g.

— υυ | — υυ | — || — υυ | — υυ | —

The two first dactyles alone may be supplied by spondees. The middle syllable is always long; the last, as the final syllable, may be long or short. This sort of verse is commonly found in connexion with hexameter, the two sorts being used in alternately succeeding lines. A poem in this sort of verse, is called *Ἑλεγιοι*, *Elegi*, for which, at a later period, the name *Elegia* was used; and a maxim or inscription consisting of one such couplet (*δίστιχον*), or a few, was called *Ἑλεγίον*; e. g.

*Ἐλπίς ἐν ἀνθρώποισι μόνῃ θεὸς ἐσθλὴ ἔνεστιν,
 Ἄλλοι δ' Οὐλυμπόνδ' ἐκπρολιπόντες ἔβαν.
 ὦλετο μὲν Πίστις, μεγάλη θεὸς, ὦλετο δ' ἀνδρῶν
 Σωφροσύνη, Χάριτες τ', οἱ φίλε, γῆν ἔλιπον.
 Ὅρκοι δ' οὐκέτι πιστοὶ ἐν ἀνθρώποισι δίκαιοι,
 Οὐδὲ θεοὺς οὐδεὶς αἷζεται ἀθανάτους.
 Εὐσεβίων δ' ἀνδρῶν γένος ἔφθιτο, οὐδὲ θέμιστας
 Οὐκέτι γινώσκουσ' οὐδὲ μὲν εὐσεβίας.*

— υυ | — — | — υυ | — υυ | — υυ | — υ
 — — | — — | — || — υυ | — υυ | υ
 — υυ | — — | — υυ | — υυ | — υυ | — —
 — υυ | — υυ | — || — υυ | — υυ | υ
 — — | — υυ | — υυ | — — | — υυ | — —
 — υυ | — — | — || — υυ | — υυ | —
 — υυ | — — | — υυ | — υυ | — υυ | — υ
 — υυ | — — | — || — υυ | — υυ | —

14. The iambic, trochaic, and anapaestic verse is measured by *dipodes* or pairs of feet, in consequence of which, those consisting of four feet, are called *dimeters*, and those consisting of six feet are called *trimeters*, &c. On the other hand, the Latin names of *quaternarius*, *senarius*, &c. refer to the number of feet.

15. Every *iambic dipode*, instead of the first Iambus, may have 277 a Spondee; accordingly we find,

υ —, υ — or — —, υ —

Hence it follows, that in every iambic verse in the *odd place*, (in *sede impari*, 1, 3, 5, 7.) a Spondee may be found.

16. In every foot, moreover, a long syllable may be resolved into two short ones. Hence the Tribrachys may be used in all places instead of the Iambus, with the exception of the last Iambus in the verse, in the place of which only the *Pyrrhich*, and that in virtue of the final syllable being common, is admitted. In the odd places, a Dactyle or an Anapæst may be used instead of the Spondee.

REM. 1. In feet of *four times*, the Anapæst may also stand in the *even places*.

17. Hence follows for the *iambic trimeter* the following *scheme*.

υ —, υ —		υ —, υ —		υ —, υ —
υυυ υυυ		υυυ, υυυ		υυυ, υ υ
— —		— —		— —
υυ —, υυ —		υυ —, υυ —		υυ —
— υυ		— υυ		— υυ

The irregular feet, however, particularly the trisyllables, must not be so common, that the *iambic* character of the verse is obscured.

Γλώσσης μάλιστα πανταχοῦ πειρω̃ κρατεῖν

“Ο καὶ γέροντι καὶ νέῳ τιμὴν φέρει,

Ἡ γλω̃σσα σιγὴν καιρίαν κεκτημένη.

— —, υ —		υ —, υ —		— —, υ —
υ —, υ —		υ —, υ —		— —, υ —
— —, υ —		— —, υ —		— —, υ —

Εἰ τὸ συνεχῶς καὶ πολλὰ καὶ ταχέως λαλεῖν
 Ἦν τοῦ φρονεῖν παράσημον, αἱ χελιδόνες
 Ἐλέγοντ' ἂν ἡμῶν σωφρονέστεραι πάνν.

—υ, υ— | —, υ— | υ—, υ—
 —, υ— | υ—, υ— | υ—, υ—
 υ—, υ— | —, υ— | υ—, υ—

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Πλοῦτος δὲ βάσανός ἐστιν ἀνθρώπου τρόπων.
 Ὃς ἂν εὐπορῶν γὰρ αἰσχροῦ πράττει πράγματα,
 Τ' τοῦτον ἀπορήσαντ' ἂν οὐκ οἶει ποιεῖν;

—, υυ | υ—, υ— | —, υ—
 υ—, υ— | υ—, υ— | —, υυ
 υ—, υυ | —, υ— | —, υ—

Δέσποιν', ὅταν τις ὀμνύοντος καταφρονῇ,
 Ὡ μὴ ξύννοιδε πρότερον ἐπιωρκηκότι
 Οὗτος καταφρονεῖν τῶν θεῶν ἐμοὶ δοκεῖ,
 Καὶ πρότερον ὁμόσας αὐτὸς ἐπιωρκηκέναι.

—, υ— | υ—, υ— | —υ, υ—
 —, υ— | υυ, υυ | —, υυ
 —, υυ | —, υ— | υ—, υ—
 —υ, υυ | —, υυ | —, υ—

18. Besides the *senarius*, the most common iambic verse, is the *tetrameter catalectic*; e. g.

Εἴ μοι γένοιτο παρθένος καλὴ τε καὶ τέρπεινα

—, υ— | υ—, υ— | υ—, υ— | υ—, υ

The rules and licences of this verse are in the main the same as those of the *senarius*, and the *catalectic* syllable is common.

19. The *trochaic dipode* may have a spondee in the place of the second trochee, e. g.

— υ, — υ or — υ, — —

Hence it follows that in every trochaic verse, the Spondee may be admitted in the *even places* (in *sede pari* 2, 4, 6, 8.) Besides this the rule also prevails here, that every long syllable may be resolved into two short ones. The *Tribrachys* accordingly may stand

in all places, and the Dactyle and Anapæst (instead of the Spondee) in the even places.

REM. 5. Of the *four timed feet* the Dactyle is also found in the odd places.

20. The most common trochaic verse is the *tetrameter catalectic*; e. g.

Νοῦς ὄρε᾽, καὶ νοῦς ἀκούει· τᾶλλα κωφὰ καὶ τυφλά
 — υ, — — | — υ, — — | — υ, — υ | — υ, υ
 Ἰτίον· ὡς ἄνδρον ἀκλεῶς κατθανεῖν. Αἰνῶ τᾶδε. 279
 υ υ υ, — υ | — υ, υ υ — | — υ, — — | — υ, υ

21. In *anapaestic* verse, by uniting the shorts into a long, the *Spondee* may stand instead of the *Anapaest*, and by resolving the long again into shorts, the *Dactyle* may be introduced. As an example, may be quoted a specimen of the *tetrameter catalectic*, so common in the comedians, as follows.

"Ὅτ' ἐγὼ τὰ δίκαια λέγων ἤνθουν καὶ σωφροσύνη νενόμιστο.
 υ υ —, υ υ — | υ υ —, — — | — —, υ υ — | υ υ —, υ

Φανερόν μὲν ἔγωγ' οἶμαι γινῶναι τοῦτ' εἶναι πᾶσιν ὁμοίως
 "Ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εὖ πράττειν ἐστὶ δίκαιον,
 Τοὺς δὲ πονηροὺς καὶ τοὺς ἀθείους τούτων τὰναντία δῆπου.

υ υ —, υ υ — | — —, — — | — —, — — | υ υ —, —
 υ υ —, — — | — —, — — | — —, — — | υ υ —, υ
 — υ υ, — — | — —, υ υ — | — —, — — | υ υ —, —

Χαίρετε, δαίμονες, οἱ Λεβιάδειαν, Βοιωτίον οὐθαρ, ἀρούρας.
 — υ υ, — υ υ | — υ υ, — — | — —, υ υ — | υ υ —, —

22. That part of a foot, which receives the *ictus*, the stress of the rhythm (the beat of the time) is called *arsis* or *elevation*. To denote it, the common acute accent is used ('). The rest of the foot is called *thesis* or *depression*. The natural *arsis* is the long syllable of the foot, so that the Spondee (— —) and the Tribra-chys (υ υ υ) leave it alike uncertain where the *arsis* falls. The *fundamental foot* of a verse, however, (that is, the *Iambus* in iambic, the *Dactyle* in dactylic verse,) determines the *arsis* for all

the other feet, which may be used as substitutes for it. The Spondee, accordingly, in *iambic* and *anapaestic* verse, is accented thus — $\overset{\cdot}{\text{—}}$, in *trochaic* and in *dactylic*, thus $\overset{\cdot}{\text{—}}$ —. Hence *τουτου* (without any respect to its prosaic accent),—when it stands instead of an Iambus or Anapaest, must be read *τουτού*, when it stands instead of a Trochee or Dactyle, *τούτου*. Inasmuch, too, as the stress or *ictus* of a long syllable, in consequence of the two *morae* or *times* which it contains, falls on the first of them, it is to be placed when the said long syllable is actually resolved into two short ones, necessarily on the first.

- 280 Therefore, when the Tribrachys stands for the Iambus, it is pronounced $\cup \cup \cup$, when it stands for the Trochee it is pronounced $\cup \cup \cup$. The Dactyle, instead of a Spondee, with the stress on the last syllable ($\text{—} \overset{\cdot}{\text{—}}$), is to be read $\text{—} \cup \cup$; but the Anapaest, which is substituted for the Spondee with the opposite stress $\overset{\cdot}{\text{—}}$ —, is accented $\cup \cup \text{—}$. It is therefore necessary to read *λέγετε*, *λέγεται*, when these words stand as trochaic or dactylic feet, and *λεγέτε*, *λεγέται* when they stand as iambic or anapaestic. Yet in reading, care must be taken not to consume more time in pronouncing the short syllable on account of the *arris*, for this would make long syllables and so destroy the metre.

The following are intended for examples in laying the metrical stress; in doing which, of course, no regard is to be had to the natural or grammatical accent.

*Hexameter.**

$\overset{\cdot}{\text{—}} \cup \cup \mid \overset{\cdot}{\text{—}} \cup \cup \mid \overset{\cdot}{\text{—}} \cup \cup \mid \overset{\cdot}{\text{—}} \cup \cup \mid \overset{\cdot}{\text{—}} \cup \cup \mid \overset{\cdot}{\text{—}}$

Example.

ἔργα νέων, βουλαὶ δὲ μεσῶν, εὐχαὶ δὲ γερόντων

$\overset{\cdot}{\text{—}} \cup \cup \mid \overset{\cdot}{\text{—}} \text{—} \mid \overset{\cdot}{\text{—}} \cup \cup \mid \overset{\cdot}{\text{—}} \text{—} \mid \overset{\cdot}{\text{—}} \cup \cup \mid \overset{\cdot}{\text{—}}$

* All the following examples of the various kinds of verse are of the leading or most regular scheme.

Pentameter.

— υυ | — υυ | — || — υυ | — υυ | —

Example.

μή μετρῆν σχοινὺ Πέρσιδι τήν σοφίην

— — | — — | — || — υυ | — υυ | —

Senarius.

υ —, υ — | υ —, υ — | υ —, υ —

Example.

φυσὶν πονήραν μέταβαλεῖν ου ῥάδιόν

υ —, υ — | — υ υ, υ — | — —, υ —

ταμείων ἀρετῆς ἐστὶ σάφροσυνή μονή

υ υ —, υ — υ | — —, υ — | υ υ —, υ —

Iambic tetrameter catalect.

υ —, υ — | υ —, υ — | υ —, υ — | υ —, υ

Examples.

ἀλλ' αὐτοῦ περὶ τοῦ πρότερος εἶπεν πρώτα διάμαχούμαι

— —, υ — υ | — υ υ, υ — | — —, υ — υ | υ —, —

θυνηεῖα θέρμα κατάφαγών κατ' ἐπιποών ακράτον

— —, υ — | υ — υ, υ — | — υ υ, υ — | υ —, υ

Trochaic tetrameter catalect.

— υ, — υ | — υ, — υ | — υ, — υ | — υ, —

Example.

πέριορ᾽ς μ' οὕτως ὑπ' ἀνδρῶν βάρβαρῶν χειρούμενόν

— υ υ, — — | — υ, — — | — υ, — — | — υ, —

ἀλλὰ μά Δι' ου ῥάδιώς οὕτως αν αὐτοὺς διεφυγῆς

εἶπερ ἔτυχον τῶν μελῶν των Φίλοκλεοὺς βεβρωκότῆς

— υ, — υ — | — υ, — — | — υ, — — | — υ υ, υ

— υ, — υ υ | — υ, — — | — υ υ, — υ | — υ, —

Anapaestic tetrameter catalect.

υ υ ¨, υ υ ¨ | υ υ ¨, υ υ ¨ | υ υ ¨, υ υ ¨ | υ υ ¨, —

Examples.

αλλ' ὀλολυξάτε φαινόμενῃσιν ταις ἀρχαῖαισιν Ἀθῆναις
καὶ θαύμασταις καὶ πόλυνμοῖς ἐν' ὃ κλείνος δῆμος ἐνοίκει

— υ υ, — υ υ | — υ υ, — ¨ | — ¨, — ¨ | υ υ ¨, —
— ¨, — ¨ | — υ υ, — ¨ | υ υ ¨, — ¨ | υ υ ¨, —

Cæsura.

23. *Cæsura* is properly the division of a metrical or rhythmical connexion, by the ending of a word. There is accordingly, 1) a *cæsura* of the foot, 2) a *cæsura* of the *rhythm*, 3) a *cæsura* of the verse, which must be carefully distinguished, as the word *Cæsura*, without qualification, is applied to all three.

282 24. The *cæsura of the foot*, in which a word terminates in the middle of a foot, is the least important, and without great influence on the verse, as the division into feet is in a great degree arbitrary.

25. The *cæsura of the rhythm* is that, in which the *arsis* falls on the last syllable of a word, whereby the *arsis* is separated from the *thesis*. Such a final syllable receives by the *ictus* a peculiar emphasis; so that the poets often place a short syllable in this situation, which becomes long thereby, and sustains alone the *arsis*. This *lengthening by cæsura*, as it is called, is particularly familiar in epic poetry, e. g.

Τηλέμαχε | παῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;
Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος | ἔχεπεν κῆρυξ ἐφίεις.*

* As this usage is principally observed in the epic poets, and, as in hexameters, the *arsis* is always on the beginning of the foot, the *cæsura* of the rhythm and the *cæsura* of the foot coincide; this has led to the erroneous doctrine, that the *cæsura* of the foot lengthened the syllable. With this was formerly connected another error, that of defining a *cæsura* to be the division of a word by the measure; which would prevent a monosyllable from being in *cæsura*, as it often is.

26. The *caesura of the verse* exists, when the termination of a word falls on a place in the verse where one rhythm agreeable to the ear closes and another begins. The estimation of this belongs to the minuter acquaintance with versification. In a more limited sense, by the *caesura of the verse* is understood such a *caesura* in certain places in the verse, one of which is necessary to every good verse of the kind. Reference is had to this when it is said of a verse, that it has no *caesura*. Whereupon may be remarked :

a) That some kinds of verse have their *caesura* on a fixed place. Of this kind among the foregoing verses are 1) the *pentameter* which requires a word to end in the place marked above. This *caesura* can never be omitted. (2) The *iambic, anapaestic, and trochaic tetrameter catalectic*, which all have their natural *caesura* at the end of the fourth foot. This *caesura* may be neglected.

b) Other kinds of verse have more than one place for the *caesura*, the choice of which is left to the poet. One, however, generally predominates over the rest. In hexameter this is commonly in the middle of the third foot, and either directly after its *arsis*, as

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Μῆνιν ἄειδε, θεὰ, | Πηληϊάδεω Ἀχιλῆος
Οὐκ ἄρα μούνον ἔην | ἐρίδων γένος, ἀλλ' ἐπὶ γαῖαν

or in the middle of the *thesis* of a Dactyle, e. g.

Ἄνδρα μοι ἔννεπε, Μοῦσα, | πολύτροπον, ὅς μάλα πολλά.

The first species is called the *masculine* or *male caesura*, the second the *female* or *trochaic caesura*. It rarely happens that both are absent from this third foot. Should they be wanting however, they are usually supplied by a *caesura* in the second or one in the fourth foot, which are generally *masculine*, and the verse is the more harmonious, if both are used.

ἀλλὰ νέον | συνορινόμεναι | κίνυντο φάλαγγες.

THE DIGAMMA.*

In addition to the smooth and aspirated breathings, the *ancient language* had another, which remained longest among the *Æolians*. This is most commonly called, from the appearance of the character *ϝ*, used to denote it, Digamma, that is a double *Γ*. It was a true consonant, and appears to have had the force of *f* or *v*. It was attached to several words, which, in the more familiar dialect, had the smooth or the rough breathing. The whole doctrine, however, of the Digamma, for want of literary monuments remaining from the period when it was most in use, is exceedingly obscure. With respect to the application of the Digamma to the criticism of the text of Homer, a subject of so much note in modern times, the whole rests on the following remarkable observation. A certain number of words beginning with a vowel, among which the most common are the following, *οὔ, οἶ, ἔ, εἶδω, οἶκα, εἶπεῖν, ἀναξ, ἥλιος, οἶνος, οἶκος, ἔργον, ἴσος, ἔκαστος*, with their kindred words, have a hiatus so often before them, that if these words be excepted, the hiatus, at present so common in Homer, becomes very rare, and in most remaining cases has some particular justification. The same words, in comparison with others beginning with a vowel, are very rarely preceded by an apostrophe, and the immediately preceding long vowels and diphthongs are far less frequently made short, than before other vowels. The observation of these facts authorizes the assumption of something in the beginning of those words, to prevent the apostrophe and the shortening of the long vowels and to remove the hiatus. Since even short syllables ending in a consonant, as *ος, ον*, are often made long before such words—although not in *cæsura*—just as if a position existed, the conjecture has been advanced in modern times, that all those words in the age of Homer were possessed of this initial breathing *f* or *v*, of a force equivalent to a consonant, but had lost it before the poems of Homer, at a later period, were committed to writing. Inasmuch as in this interval, as well as afterwards, the poems of Homer were subject to no inconsiderable changes and accidents, affecting the condition of the text, it is easy to account for those instances in which even these indications of the Digamma have disappeared from the Homeric poems. To which may be added, that the transition or gradual disappearance of the digamma may already have begun in the time of Homer, and several words have been pronounced sometimes with and sometimes without it.

* The following account of the Digamma is translated from the author's larger Greek Grammar, page 19, (*eighth edition*,) and may be regarded as a supplement to what is stated above † 6 Rem. 2.

GREEK GRAMMATICAL TERMS.

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Αἰτιατική, accusative.
Ἀλλοπαθές, transitive.
Ἀμετάβολα, immutables, called also *Ἰγρά*.
Ἀντωνυμία, pronoun.
Ἀόριστος, aorist.
Ἀπαρέμφατος, infinitive.
Ἀπλούς, positive.
Ἀποθετικόν, deponent.
Ἀπολελυμένος, positive.
Ἀπόλυτος, do.
Ἄρθρον, article.
Ἀριθμός, number.
Ἀρσενικόν, masculine.
Αὐξήσεις, augment.
Ἀυτοπαθές, intransitive.
Ἄφωνα, mutes.
Βαρύς, grave.
Βαρύτονον, having a grave on the last syllable.
Γένος, gender.
Γενική, genitive.
Δασύς, aspirate.
Διάθεσις, voice.
Δίχρονον, doubtful.
Δοτική, dative.
Δυϊκός, dual.
Ἑγκλις, mode.
Ἐκθλιψις, elision.
Ἐνεργητική, active.
Ἐνεσιώς, present.
Ἑνικός, singular.
Ἐπιθετον, adjective, epithet.
Ἐπιρρόημα, adverb.
Εὐθεία, nominative.

Εὐκτική, optative.
Ἐφελκυστικόν, attracted, (e.g. final *ν* before a vowel.)
Ἡμίφωννα, semi-vowels, i. e. the liquids, and *σ*.
Θέμα, theme.
Θετικόν, simple, positive.
Θηλυκόν, feminine.
Κλητική, vocative.
Κλίνειν, to decline.
Κλίσις, declension, conjugation.
Κραῖσις, crasis.
Κύριον ὄνομα, proper name.
Μέλλον, future.
Μέλλον μετ' ὀλίγον, paulo-post-future.
Μέση σιγμή, colon.
Μέσος, middle.
Μετοχή, participle.
Ὄνομα, noun.
Ὀνομαστική, nominative.
Ὄξυς, acute.
Ὄξύτονον, oxyton.
Ὀρθή, nominative.
Ὀριστική, indicative.
Οὐδέτερον, neuter.
Παθητική, passive.
Παρακείμενος, perfect.
Παρατατικός, imperfect.
Παροξύτονον, having an acute on the penultima.
Παρωχμένος, past.
Περισπώμενον, having a circumflex on the last.
Πλάγιος, oblique.

- 286 *Πληθυντικός*, plural.
Πνεῦμα, a breathing.
Ποσότης, quantity.
Πρόθεσις, preposition.
Προπαροξύτονον, having an acute on the antepenultima.
Προπερισπώμενον, having a circumflex on the penult.
Προσηγορικός, substantive.
Προστακτική, imperative.
Προσῳδία, accent.
Πρόσωπον, person.
Πτώσις, case.
Ῥῆμα, verb.
Στοιχεῖα, letters.
Στιγμή, stop.
Συγκριτικός, comparative.
Συζυγία, conjugation.
- Σύλλαβή*, syllable.
Σύλλαβική, syllabic (augment).
Σύμφωνα, consonants.
Συναλοιφή, contraction.
Σύνδεσμος, conjunction.
Συνίξεις, contraction in verse.
Τελεία στιγμή, a full stop.
Τόνος, accent.
Υγρα, liquids.
Υπερθετικός, superlative.
Υπερσυντελικός, pluperfect.
Υποστιγμή, comma.
Υποτακτική, subjunctive.
Φωνήεντα, vowels.
Χασμῳδία, hiatus.
Χρονική, temporal (augment).
Χρόνος, time, tense.
Ψιλόν, soft.

EXPLANATION OF GRAMMATICAL TERMS.

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- Abundans* a case of the same noun used in two different forms.
- Anacoluthon* a construction in which the end does not grammatically correspond with the beginning, used for brevity or emphasis.
- Anastrophe* moving the Accent back.
- Aphaeresis* the cutting off of one or more letters at the beginning of a word, as εἶβω for λείβω, ἦ for φῆ or ἔφῆ.
- Apocope*, cutting off one or more letters at the end, as πάρ for παρά.
- Apodosis* the last part of a sentence.
- Apposition* the adding of a noun to the preceding noun, in the same case, for the sake of explanation, as Κύρος βασιλεύς· ἐμολ.σῶ πατρί.
- Asyndeton* different parts of a sentence not joined together by a connective particle.
- Attraction* see § 142 and 144.
- Causative* verbs, § 114. 1. note.
- Characteristic* the letter preceding the ω at the end of a verb. In πτ, κτ, μν, the former letter is the characteristic. § 91.
- Connective vowel* (called also *mode-vowel*,) see § 87 Rem. 1.
- Correlatives*, § 78. 1. § 116.
- Crasis* a contraction of two vowels into a long one, § 28.
- Diaeresis* the division of a diphthong in two syllables as αῦπνος, § 15. 3. § 27 Rem. 3.
- Diastole* and *hypodiastole*, see § 15. 2 "stops and marks."
- Elision* the omission of the former of two successive vowels.
- Ellipsis* the omission of one or more words, as ἐν Ἀλκιβιάδου in the house of Alcibiades, δῶμα being understood.
- Epanthesis* the insertion of a letter in the middle of a word, as πτόλεμος for πόλεμος.
- Heteroclite* a noun of irregular declension.
- Hiatus* the concurrence of an initial with a final vowel.

Hyperbaton a construction where words are placed out of their natural order, as ἐν ἄλλοτε ἄλλῳ for ἄλλοτε ἐν ἄλλῳ *another time in another*.

Metaplasm the name given to a noun, that forms its cases from an obsolete nominative.

Metathesis transposition of letters, see § 19 Rem. 2.

288 **Paragoge** adding a letter at the end, as ἐνί for ἐν.

Prothesis addition of one or more letters at the beginning of a word, as σμικρός for μικρός.

Protasis, the first part of a sentence.

Synaeresis the contraction of vowels.

Syncope omission of one or more letters in the middle of a word.

Synizesis or *synecphonesis*, contraction in verse.

Tmesis separation of the preposition of a compound verb from its verb, as ἀπ' ὧν ἔδοντο Ionic for ἀπέδοντο οὖν.

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